

A Catechisme , or a
Christian Doctrine, necessarie for
Children & ignorant people,
briefly compiled & set forth
by Laurence Manx
Bachelor of Divi-
uinitie.

With an Instruction newly added of the
laudable Ceremonies vsed in the
Catholike Church.

S. Athanasius.

Who so euer wil be saued , before
al thinges it is necessarie, that he
hold the Catholike Faith.

ANTVERPIÆ.

Apud Iohannem Foulerum, Anglum.
M. D. LXXIII.

Catechismus iste Anglico idio-
mate conscriptus, cum Tractatu de
Ceremonijs Ecclesiæ, lectus & ap-
probatus est à viris illius linguæ &
sacræ Theologiæ peritissimis, vt sine
periculo cum populi vtilitate credā
imprimi & euulgari posse.

Cunerus Petri, Pastor S. Petri

Louan. 20. Aprilis, An. 1567.

To the Christian Reader.

WHEN I did inwardly consider in my mind a Decree in the seventh Canon made at the Second General Council holdē at Lateran, wherein **Concil. Lateran. 2.** Schoolemaisters are streightly charged, vpon Sondayes and Holydayes to instruct and teach their Scholars Christiā doctrine appertening to Religiō and good maners, as the Articles of the faith, the Cōmaundments of God, and such like : And also to exhort and compel their Scholars ; to be present in the Church with a reuerent deuotion, in prayer at the times of Masse, Matins, and Euen-song, the whiche Decree I did see diligently obserued at Louan, and other places in Germany and Italy: These and suche like considered, in mine owne conscience I did confesse a grāt negligēce in my selfe, that I had not done my duty heretofore in bringing vp my scholars.

A 4 Of

To the Christian

Of these thinges vpo a time I had talke
vvith a graue godly man, vvho sometime
did exercise an honorable roome in Eng-
land, and muche pitied the lacke of ins-
truction of youth, and the ignorance that
was among the simple people ther, and of
a godly zeale that he had toward the sal-
uation of the soules of the simple and vnc-
learned, he earnestly requested me, to set
foorth in writing an Instruction, what al-
people ought to beleue and doe, yf they
wil be saued.

Whose request I vvvas vvilling to sa-
tisfy for two causes, partly to recompense
my negligence, in that I had not done my
duety in teaching and instructing them
Matt. 20. that vv ere committed to my charge (tak-
king cōfort of the parable in the Gospell,
that he vv which entred into the vineyarde
to labour at a leuen of the clock, receiued
his peny equally vvith him that entred
into the vineyard bytyme in the morning
to worke) partly to ioyne vvith the said
godly mā, in the intēt to do good to many

Reader.

and to hurt none: trusting although I
come late, that yet this my simple Mite Marc. 12.
may be receiued vwith the poore vvidowes
oblatiō, albeit I vvas much afraied to haue
it put in print, least it should come to the
handes of suche learned men, as vwould
loke for finesse of sentence, and eloquence
of vvords, vvwhich are lacking in me: by
meanes vvhereof in the ende I feared,
lest my goodwill and diligēt labour should
redound to my rebuke and reproche.

Thus being in a great perplexitie, it
chaunced that I had conference in this
matter vwith a learned mā, whose iudge-
ment I trusted better then mine owne,
and vvholly depending vpon his counsel,
I did forsake mine owne fantasie and vvill
herein. And being animated and incou-
raged by my saied learned frind, to take
the matter in hand: after my simple and
rude maner, I haue compiled this litle
booke for yong scholars, and the vnlearn-
ed, beseeching God in my dayly prayers

To the Christian

(If it be his wil and pleasure) so to geue his grace to the readers hereof, that some goodnes may come thereby in the amendsment of life, to Gods glorie , and their soules health and comfort, vvhiche is the only purpose and intēt that moued me to take paines to set foorth this litle booke called, A Christian Doctrine.

And vvhath I haue here set foorth in this litle booke, the ground and substāce I haue collected and translated out of the scripture , and general Councils, out of the books of D. Petrus de soto, and D. Canisius, adding here and there some sentēces of the auncient Fathers, s. Cyprian, Athanasius, Ambrose, Hierom, Damascene. and s. Bernard. God send them eares to heare vvhich shal learne it, and them, that neede not learne it, bycause they know it, to take it quietly when they reade it , knowing that I haue made it for the simple and ignorant, and not for the fine felowes and learned.

Fare wel.

*A Catechisme, or a Chri-
stian Doctrine, necessarie for
Children and the igno-
rant people.*

The first Chapter, of Faith.

What is man?



MAN is a reasonable creature of God, whiche God hath made mercifully of a body & a soule. As concerning the bodie, he is mortal like vnto beastes. But as concerning the soule, he is immortal like vnto Angels, made after the likenes and image of God, that is to say, with power Gen. 1. of knowledge and lone, apt to re-

A iij ccine

A Catechisme, or
tesure felicitie and true blessednes,
whiche consisteth in the cleere know-
ledge and fruition of God.

Whom doo ye call a Christian
Catholike man?

Hym, that hath receiued the Sa-
crament of Baptisme, where-
by he is made a membre of the Ca-
tholike Church, and doth professe
in hart, worde, and dede, the whols-
some doctrine of Iesus Christe,
and of the Catholike Church, and
doth not consent, nor agree to any
strange sectes, or opinions, that
the Catholike Church doth dissa-
low or condemne.

How, or by what meanes are ye
made a Christian?

¶ An

A Christian doctrine.

2

I Am made a Christian, first by
the especial grace of God in me,
and his mercy. Whereby (when I
was the servant of the Devil and
wrath) by Baptisme he hath re-
ceiued me, to be his child by adop-
tion, when I could neither deserue,
nor know it by my age. And also
now by his especial inspiration
and grace (as firmly I beleue)
he hath perswaded this thing in
my minde, and made me certaine,
that this faith and doctrine of Re-
ligion, which I doe holde and be-
leue, he hath reueled in the Catho-
like Church, whiche hath bene
taught of Christ, and his Apostles,
and their successours to this day.
And I am perswaded, that same
faith

A Catechisme, or

faith and doctrine only to be true,
& that it shal continue to the ende of
the world: but al other sectes, false
religions, & heresies, whiche have
risen from time to time, to be per-
nicious, hurtful and damnable.

Of what thinges ought a Christian man
first to be instructed & taught?

Of Faith, Hope, and Charitie, of
the Sacraments, and offices of
Christian righteousness. For al-
though the doctrine of Christ & his
Catholike Church be large, & con-
taine al the holy Scripture with
traditions unwritten (whiche we
are bound firmly to beleue) not-
withstanding vnd these fyue thinges
especially al other thinges are con-
teined & comprehended, either ex-
plicitly

A Christian doctrine.

3

preſſely in wordes, or vnderſtanded.

First, thoſe thinges whiche apperteine to faith, that we are bound to beleue, are contained vnder the Articles of our Crede.

Secondly, thoſe thinges that apperteine to hope, and which we ſhould deſire and hope for, are contained vnder the petitions of our Vater Roſter.

Thirdly, thoſe thinges that appertain to Charitie, are comprehended vnder the ten Commandements of God.

Fourthly, Grace, mercie, and ſanctification is geue to vs by the holy Sacraments.

Fifthly, by the offices of righteſuſnes we are inſtructed & taught
to de

The Articles

is decline from euil, & to do good.

By what entrance must we come
vnto God?

Heb. 11. **F**irst, we must come vnto God
by Faith: for without Faith it
is impossible to please God.

What is Faith?

Faith is the gift of God, & light
wherby we be lightened with-
in, and assuredly be induced to be-
leue al thinges that be revealed in
Christes Church to vs, either by
worde written, or unwritten.

Of the Articles of the
Faith.

What is the summe of Faith, or chief
pointes that we must beleue, if
we wil be saved?

The

The twelve Articles of our
Crede that the Apostles made:
every one of the Apostles made
one Article, as here followeth.

1 S. Petrus.

I Belue in God the Father al-
mighty, the Creator of heauen
and earth.

2 S. Andreas.

And in Iesus Christ his only
Sonne our Lorde.

3 S. Ioan. Euangelist.

Vith was conceived by the
holy Ghost, borne of the Vir-
gin Mary.

4 S. Iacobus Maior.

Suffered vnder Pilate, was
crucified, dead and buried.

The Articles

5 S. Thomas.

Descended into hel, the third day
he rose againe from death.

6 S. Iacobus Minor.

He ascended into heauen, and
sitteth on the right hande of
God the Father almyghty.

7 S. Philippus.

From thence he shal come to
iudge the quicke and dead.

8 S. Bartholomæus.

Ibelene in the holy Ghost.

9 S. Matthæus.

The holy Catholike Church,
the Communion of Saintes,

10 S. Simon.

The forgiveness of sinnes.

11 S. Iudas Thad.

The resurrection of the bodie.

of the Falth.

12 S. Matthias.

The life euerlasting. Amen.

What meaneth the first Article? I beleue
in God the Father almighty, Creator
of heauen and earth.

We must beleue in God the
Father almighty, the First Gen. 1.
person in Trinitie, the Creator &
maker of heauen and earth, and of
al creatures therein, both visible
and inuisible.

What meaneth the second Article? In
Jesus Christ his onely Sonne
our Lord.

We must beleue in Jesus
Christ the second person in
Trinitie, his only Sonne our Lord Matth. 16.
begotten of his Father before the Heb. 1,
beginning

The Articles

beginning of the world: Very God
of the true God, light of light, be-
ing of the same substance with the
Father.

what meaneth the third Article of our
Crede: which was conceived by
the Holy Ghost.

3.

WE must beleue, that our
Lord Jesus Christ was con-
ceiued in the wombe of the Virgin
Marie, taking flesh and bloud of
her (by the working of the Holy
Ghost without seede of manne)
which Conception was immediatly
after the Salutation of the Angel
Gabriel and her Consent. So he
was borne of the blessed Virgin
Mary after nine monethes, being
very God and perfect man.

Lac. I.

what

of the Faith.

16

What meaneth the fourth Article? Suffered vnder Pontius Pilate, was crucified, dead & buried.

We must beleue, that Christ our Lord being without spot of sinne, was condemned to suffer death (Pontius Pilate being iudge) he was cruelly crucified, he gaue vp the gost vpo the Crosse, he was buried with great reuerence of Joseph and Nicodemus.

4.

What meaneth the fifth Article? He descended into hel, the third day he arose againe.

5.

We must beleue, that Christ his body lying in the graue, his soule descended into hel: not to suffer paines, as some Heretikes doe say, but for consolation and comfort of many Fathers there.

Matt. 28.

Luc 14.

Eph. 4.

1. Cor. 15.

23

and

The Articles

and out of that place called Lym-
bus Patrum, he loosed the soules of
the blessed Fathers from captivi-
tie, & caried them away with him:
the third day he rose againe from
death to life, manifestly shewing
himselfe to his Disciples, eating
with them, and speaking of the
Kingdome of God.

Act. 1.

What meaneth the sixth Article? He as-
cended into heauen.

6.
Act. 1.
Mar. 16.
Luc. 24.
Heb. 1.

WE must beleue that our Lord
Jesus Christ, after that he
had don all things necessary for our
redemptiō in his manhode, the xl.
day after his glorious resurrectiō,
in the same manhod meruelously
ascended into heauen with great
glory & triumph, carying with him
the

the soules which he had loosed fro
captiuitie, & bondage of the Diuel.
And there doth sit on y^e right hand
of God the Father: that is to say,
Christ assumed into heauen, is
peaceably in great glorie and ma-
iestie, both iudgeth and disposeth
al thinges quietly and peaceably
with God the Father in cuerla-
sting blessednes (whiche is under-
standed by the right hand) where
his Seate was prepared from the
beginning of the world.

What meaneth the seventh Article: Fro
thence he shal come to iudge the
quicke and the dead.

We must beleue, that Christ our
Lord at the day of iudgement, 7.
in mans foorme like as he did as-
cende,

The Articles

send : so shal come from heauen, to receiue the good people to eternal ioye, and to iudge the bad people to perpetual paine.

What meaneth the eight Article? I beleue in the Holyghost.

Ioan. 15. **W**e must beleue in God the holy Ghost (the third person in Trinitie) proceeding from the Father & the Sonne, being equal in power with them. We must beleue, that he teacheth the Catholike Church all truth, and hath appointed the Bishoppes to gouerne and rule the said Church, and that he sanctifieth vs by the holy Sacraments.

A&. 10.

What is the meaning of the ninth Article? The holy Catholike Church.

We must beleue one, holy, C^as-
tholike & Apostolike Church:
and we must belene the doctrine
that is taught therein.

what is the Church?

The Church is a visible cum-
pany of people, first gathered
together of Christ & his Disciples,
continued vnto this day in a per-
petual succession, in one Apostolike
faith, living vnder Christ the head:
and in earth, vnder his Vicar, Pa-
stour and chief Bishop.

Aug. ca. 4.
cōt. ep. fun

why is the Church called one?

Bycause thereby are excluded al
cōgregations of the malignant
Church, whiche are diuided into
sundry schismes, sectes, & opinions
in doctrine, as y^e Lutherā Church
B it doth

The Articles

Both not agree with the Zuingli-
ans, nor the Zuinglians with the
Anabaptists, &c. Therefore Christ
his Church is called one, being ga-
thered together in one spirit of Je-
sus Christ. In this Church is con-
fessed & worshipped one God, one
faith is confessed and taught, one
baptisme & one vniforme order of
Sacraments are ministred without
schism or diuision, hauing one Head
in earth, Gods Vicar in the Apo-
stolike See, successor to S. Peter.

why is the Church called holy?

Ephes. 5.

1. Cor. 6.

By cause in it we be sanctified &
made holy in receiuing so many
benefits of God, as we haue recei-
ued: the Church being Christes
true spouse, the pillar and founda-
tion

of the Faith.

9

tiō of truth, Christ hath sanctified it by his precious bloudshedding, the blessed Martyrs haue suffered cruel martyrdom therein. And many miracles haue bene wrought therein by the Apostles, Martyrs, Confessors and Virgins, for the confirmation of their doctrine.

why is the Church called Catholike?

By cause every where at all times and in most persons it both is, and hath bene.

why is the Church called Apostolike?

By cause it is founded vpon the Matth. 28.
Apostles, & in this Church we can shewe & proue by lineal descēt in the see of Rome, a succession of Bishops, which haue receiued and
B iij kept

The Articles

kept the Scriptures with the true exposition thereof, traditions and observations, from the Apostles to these our dayes, from one to another: so that the true doctrine, principal Traditions, general observations and customes vled in the Church at this day, we are able so shew instituted or allowed by the Bishops succeeding lineally to the Apostles Peter and Paule, which did sitte at Rome, there laying a foundation of Christs Church, and also suffered martyrdom there.

What is the Communion of Saints?
We must beleue, that all good faithful Christian people, whether they be in heauen, earth, or
Dur.

Purgatorie, be members of Christ
his mystical body (whiche is the
Church) & communicate and par-
ticipate one with an other. The
Saintes in heauen doe pray for vs
in earth, and we participate of the
benefite of their praiers & merites.
we that be in this world, doe com-
municate one with an other in
prayers & the sacrifice of y^e Masse,
with al good spiritual things, that
be done in the vniuersal Church.
we ought to pray for them that be
in Purgatorie, and they may par-
ticipate with vs of the Sacrifice of
the Masse, and of our Prayers, and
other good dedes, and take reliefe
and benefite thereof.

What meaneth the tenth Article?
Forgiuenes of sinnes.

The Articles

Act. 1.

We must beleue (if we remaine
stil in the Catholike Church) to haue remission and forgeuenes of sinnes: which is by the holy Sacraments that take their efficacie & strength of the merites of Chyistes Passion.

What meaneth the eleuēth Article? The resurrection of the body.

1. Cor. 15.

We must beleue, that although our bodies dye, and be eaten with wormes, or with wilde beastes, or other wayes consumed: yet at the day of iudgement the same bodies with y^e same fleshe & bones shal aryse againe, and be vnited to our soules againe.

What meaneth the twelfth Article?
The life euermoring.

We must beleue, that at y^e day Matth. 25.
 of iudgement, our soules and
 bodies shal be ioyned together.
 And we must comme before Christ,
 to geue a reckning of our owne
 dedes, & they that haue done wel,
 shal go to euerlasting ioye both
 body & soule: and they that haue
 done euil, shal goe to euerlasting
 paines both body and soule: so that
 after this life, is an euerlasting life,
 either in ioye, or payne. This is the Athanas.
 Catholike faith, the which except
 we wholly and stedfastly beleue,
 without doubt we shal perish to
 euerlasting damnation.

What is the somme of al the Articles
 of our Crede?

To

The Articles

.Ioan. 5.

TO beleue in hart, and confesse
with mouth, that our Lorde

Rom. II.

God being most mighty in power,
prudent in wisdom, of an infinite
goodnes, is one in nature and substance,
and thre in persons, the
Father, the Sonne and the holy
Ghost: so that these thre are one
true, eternal and incomprehensi-
ble God: of whom, by whom, and
in whome al thinges are. Espe-
cially yet Creation apperteyneth
to the Father, Redemption to the
Sonne, and Sanctification to the
holy Ghost.

Matt. 18.

who be alienated and utterly separated
from the Church of Christ?

The Jewes, and al Infidelles,
and they that by apostacie for-
sake

sake their faith. And Heretikes,
 which although they be christened,
 yet obstinately defend error against
 the Catholike faith. Moreover
 Schismatikes, which separate the-
 selves from peace and Catholike
 vnitie: also they that be lawfully
 excommunicated. All these maner
 of people, are excluded from the
 Communion of Saintes, the par-
 ticipation of Sacraments, and suf-
 frages of the Church: whiche be
 cleane voyde of a spiritual life, and
 are in bondage of the Diuel.

1. Cor. 5.

what is the most plaine rule of faith,
 whereby Catholikes be discerned
 from Heretikes?

The most plaine rule to know
 a Catholike is: They that doe
 professe

The Articles

professe the faith of Christ, and the whole authoritie of the Church, & stedfastly doe holde the doctrine & faith of the Church, whiche the Doctours and Pastours of the Catholike Church do define and teache to be beleued, are Catholikes. For he that wil not obey the Church (Christ himself saith) let him be taken as a Heathen and Publiкан. He shal not haue God to be his father, that wil not haue the Church to be his mother.

Mat. 18.

Cypri.

The Second Chapter. Of Hope.

Spe saluati sumus.

By hope we are saued.

what is Hope?

Hope is a vertue geuen from
God

Of the Pater noster. 13

God aboue, whereby we looke
for the goodnes of our saluation &
euerlasting life with a sure trust.

whereof may we learne the right maner
and way to trust and aske necessa-
ries of God?

Of our Pater noster, whiche our Mat. 6.
Lord & maister with his owne
mouth, hath taught and appointed
vs to learne: wherein be seuen pe-
titions, as here foloweth.

Our Father whiche art in hea-
uen, halowed be thy name. 1.

Thy Kingdome come. 2.

Thy wil be done in earth, as it
is in heauen. 3.

Geue vs this daye our dayly
bread. 4.

And forgiue vs our trespasses,
as we 5.

Of the Pater noster.

as we forgiue them that trepasse
against vs.

6. And leade vs not into tempta-
tion.

7. But deliuer vs from euil.
Amen.

What meaneth the beginning of this
prayer? Our Father whiche
art in heauen.

Rom. 8.
Gal. 4.
Ephes. 1.

It is a preface, which putteth vs
in remembrance of an high and
singular benefite, that Christ our
Saviour hath obteyned through
his merites: whereby God the fa-
ther is content to receiue and take
vs as his Children and heyres by
adoption. And by this swete name
of the father, we are prouoked and
allured,

allured, both to loue him agayne,
and also to pray with great trust.

what meaneth the first petition: Thy
name be halowed.

By this petition we desyre, that
like as God the Father is holy
by nature, so by grace in the holy
Sacramentes we may be made ho-
ly and be sanctified, and that this
gift of holy feare (least we should
offende God) be so firmly plan-
ted in our hartes, that thereby al
corruption of sinne, be expelled &
excluded from vs, and that the loue
of God be so kindled in our hartes,
with purenes of life, that with al
our might and strength we may
inducour ourselues, to magnifie,
extol, and praise the honour, wor-
ship,

Of the Pater noster.

hity, and magnificence of the eternal Maieſtie, & what ſoeuer apper-
teyneth to y^e glory of the moſt high
and mighty God the Father.

what meaneth the Second petition?
Thy Kingdome come.

By this petition we deſire and
aſke, the glory of the heauenly
Kingdome, and euerlaſting felici-
tie to be geuen to vs, that ſpedily
we may reigne with Chriſte for-
euer: which petition muſt be obtai-
ned by humilitie and mekenes on
our partes, applying our ſelues to
Gods mercy and pitie.

What meaneth the third petition? Thy
will be don in earth, as it is in heauen.

By this petition we aſke and
deſire the helpe of the Diuine
grace

grace to be geuen to vs : that wil- Rom. 9.
lingly, sincerely, and constantly, Mat. 25.
we may fulfil the wil of God the
Father in earth, as the blessed com-
pany doe in heauen.

What meaneth the fourth petition? Geue
vs this day our dayly bread.

We desire and aske, that those 1. Tim. 6.
things may be geuen to vs, Matt. 4.
whiche apperteyne to the nourish-
ment, and sustentation of the life
of our bodies and soules: as meat,
drinke and clothing, the worde of
God, and the Sacramentes of the
Catholike Church.

What meaneth the fifth petition? For-
geue vs our trespases as we, &c.

We desire pardon and forgeue-
nesse of our synnes, being
A O ready

Of the Pater noster.

ready to forgive and remitte what offense so euer any hath committed against vs : and so he that is not with al men in Charitie, can neuer truly say his Pater noster. And as we shew mercy, pitie and compassion vpon the poore, and to our inferiours that haue neede of vs : so God wil shew mercy, pitie, and compassion vpon vs.

What meaneth the sixth petition : And leade vs not into temptation.

WE desire, that in so great imbecillitie, frailty, & weakenes of life we may be vnderlette and vpholden with a diuine power & strength : and that we may be defended against the Diuel, the flesh and the world, least by any meanes we be

Of the Pater noster. 16

we be ouercomen with temptation
of our saied ghostly enemies, and
geue consent.

what meaneth the seuenth petition?

Delyuer vs from euil.

WE desire God the Father, that
of his gentil beneficialnes he
would delyuer vs from al aduers-
sities and miseries, both of body
and soule, and from al occasions of
the same in this present life, and in
the life to come. Amen (which is as
much to say in English as, so be it)
signifieth the hope to obtēin al y^e is
cōtēined in y^e petitiōs before going.

what is the summe of the foure

first petitions?

By the first petition we desire,
that the behour and glory of the

E 14

Diame

Of the Pater noster.

Diuine maiestie may be reuerenced
and halowed among vs.

2. By the seconde we desire our
owne felicitie.

3. By the thirde petition we desire
due obedience to God.

4. By the fourth, necessarie susten-
tation of our bodies and soules,

what is the somme of the other
three petitions?

The other three petitions con-
teine the euil things and mis-
eries, that we ought to put away
with prayer, as sinnes, whiche
shut vp the Kingdome of heauen
from vs. And temptations, which
draw vs from God to sinne. And
calamities both of this life, and the
life to come, except we be helped
by a

Of the Ave Maria. 17

by a Divine grace. So our Father
noster teacheth vs, both to aske
good things, and to put away euill
things by prayer.

Of the Ave Maria.

whereof came this manner of Salutation
to the blessed Virgin Marie?

The first parte came of the ex-
ample of the Angel Gabriel,
whiche with great reuerence and
humilitie did salute the Virgin
Marie, being sent from God, to
shew the wonderful Incarnation
of our Saviour Christe our Re-
deemer, saying: Haile ful of grace,
our Lorde is with thee. The se-
conde of the example of S. Eli-
zabeth, whiche being replenished
A iij with

Of the Aue Maria.

with the holy Ghost, did salute her, saying: Blessed art thou among women, and blessed is the fruit of thy wombe. Now the continuance of this maner of salutation, cometh of the vse and custome of the Catholike Church, being taught by the holy Ghost, this Angelical salutation, to be a very necessarie prayer of laud and prayse, to be often said, & to be ioyned to our Vater noster.

what fruit or profit doth this Salutation bring vs?

It doth reuiue and stirre vp in vs, the gracious and healthful memorie of the holy Virgin Marie, and our Lordes Incarnation. And furthermore it doth admonish vs, and put vs in remembrance, that

that we may seeke to get the gracious fauour of y^e Virgin, to make intercession for vs to God.

what may we beleue of this
Salutation?

The excellent giftes and praises of the incomparable Virgin: that shee was replenished, and fulfilled with the giftes of God, and with most singular vertues: that she was a Virgin & Mother: that shee was blessed among al women of al times: that shee was Mother of the King of al Kings, Mother of Christ our Lord God. Also that shee was the procurer of grace, & Mother of life, whiche is Christe himselfe,

why

Of the Ave Maria.

Why is the Ave Maria vsed so often to be
said for a prayer, seing there is no
petition in it?

VVho so euer hath any suite, or
requeste that he would gladly
obteyne of a Prince, Magi-
strate, or his Superiour, he wil
use often woordes that wil please
and delight the minde of him that
his suite is too: that thereby his
minde may be moued with affec-
tion, and made attentiu to heare
the Suiter, and graunt al his re-
queste. So all Christian peo-
ple are suiters to God, and ought
to make suite and request for mer-
cie, grace, and godly helpe, to at-
taine and come to eternal glorie.
And for bycause our blessed Ladie
was

was prelected and chosen of God before al other creatures, to be the Mother of Christe, both God and man, and of that glorious Virgin, Christ tooke his manhode, where with he redeemed vs: therefore it is expedient, to desire the said Mother of God to pray for vs, that by her intercession we may the better obtaine our suite of God.

No wordes can be found in the holy Scripture of more efficacie & strength, to moue the holy Trinitie mercifully to heare our suite, & graunte our request, then the Angelical Salutation.

First what wordes can be more acceptable to God the Father, then these wordes, that he himselfe was
the

Of the Ave Maria.

the Authoz of, and (as one would say) endited in heauen, & sent them doune into earth by his nightie Archangel Gabriel, when he had decreed mans redemption and saluation.

what wordes can be moze pleasant to God the Sonne, the second Person in Trinitie, then these wordes of the Angel, whereby his blessed Incarnation is most specially remembred: that he being God, was also made man perfectly: taking his Manhode of the most pure blond of the blessed Virgin Marie, and was the blessed fruit of her wombe: whiche fruit was offered vpon the Crosse for our redemption, the whiche fruit that
the

the blessed Virgin brought forth, is really present in the blessed Sacrament of the Altar, to feed and nourish the worthy receivers, and to bringe everlasting life to them that receiue worthely. And also to be as a medicine, to expel the poyson of the fruit that Eue first tasted of, whiche brought death and condemnation to al mankind.

What woordes can more please God the Holy Ghost, the thirde Person in Trinitie, then these woordes that the Angel spake to the blessed Virgin Marie: by the whiche he did worke the miraculouse Incarnation of our Saviour in the Virgins wombe? So the wil of the holy Trinitie was wrought

Of the Aue Maria.

Enatur-
ned into
Aue.

wrought by the Salutation of the
Angel, to the great ioye of An-
gelles, and to the vnspeakeable
comfort of mankind. What wordes
can be more ioyful to the Blessed
Virgin Marie, then to heare these
wordes that the Angel saluted her
with, at the Conception of our Sa-
uiour Christ in her wombe: when
Eua was turned into Aue, decla-
ring her to be innocent, without
spotte of sinne, so full of grace, as
neuer any earthly creature was: in
suche sort and maner to haue our
Lord God with her, as neuer any
creature had: to haue such ble-
sednes, as neuer any woman had.
Being a pure Virgin and mother,
without grief or paine, bringing
forth

Of the Aue Maria.

27

forth suche fruite of her wombe,
as by his glorious Passion did re-
deme the worlde: what can more
moue the blessed Virgin to pray
to God for vs, then the Angelical
salutation (called commonly the
Aue Maria) in the whiche is con-
teined such mystical wordes (saith
S. Bernard) that as often as it is Bernard,
said with a reuerent deuotion: it
maketh Angels glad, and the Dis-
uels to quake and tremble.
Therefore vppon these considera-
tions, the holy Church doth vni-
uersally & daily vse both in pub-
like and priuate praier, this Ange-
lical Salutation, and commen-
deth the same to al her obedient
Children.

The

Of Charitie.

The third Chapter. Of Charitie.

Sivis ad vitam ingredi, serua
mandata.

If thou wilt enter into life, keepe
the commaundements.

Of the first Commaundement.
what is Charitie?

Matt. 22.
Luc 10.
Matt. 19

Charitie is a vertue geuen from
God, by the keeping whereof
(as Christ said) we shal possesse e-
uerlasting life in the Kingdome of
heauen.

How many Commaundements of
God be there?

Exod 20.
Matt. 4.

Ten. whereof the first Com-
maundement is: Thou shalt
haue none other Goddes but one:
God

God the Father, God the Sonne,
& God the holy Ghost, three Per-
sons, and one God. Thou shalt
worship thy Lord God, and only
serue him.

what meaneth this Command-
ment?

It doth prohibit and condemne
al idolatrie and worshipping of
false Goddes, art magike, diuina-
tion, superstitious obseruations,
and al wicked worshipping. And
vpon the contrary part it requireth,
that we beleue in God, and wor-
ship him.

Exod. 23.
Deute. 18.

How many maner of honours and
worships be there?

Three, whiche be called Latria,
Hyperdulia, and Dulia.

D what

Of Charitie.

What is the honour and worship
called Latria?

Latria, is a Service, Adoration,
honour and worship, that must
be geuen only to God being the
beginning and ende of every crea-
ture. By this honour and worship
called Latria: we must honour, wor-
ship, and reuerence the blessed Tri-
nity, and Christ incarnate the se-
cond Person in Trinity.

What is the honour, worship, and reue-
rence called Hyperdulia?

Hyperdulia is a reuerence, wor-
ship, and honour, due vnto no
other, but to such as be most ioyned
vnto God: as our most blessed La-
die mother of God, of whom Christ
tooke his manhode.

What

What is the honour, worship, and reuerence, that is called Dulia?

Dulia, is a reuerence, worship, & honour appertaining to reuerende persons both in heauen and in earth. By this honour called Dulia, we worship and honour the Angels and Saints in heauen. But we do not honour and worship Sainctes, as putting more confidence & trust in them, then in God, nor with suche honour as is due to God. For we honour them as the frendes of God, being his Children and heyles by grace, and our Advocates and Intercessours with God the geuer of al honour. In earth we reuerence their Reliques and Images, but the honour

Damas.
lib. 4. ca. 16.

D. 4. is. ca.

Of Charitie.

is referred to the Saintes themselves. Also with this honour of Dulia we honour our Parents, Superiours, & al reuered persons,

How is Gods due honour and seruice geuen him?

In our hartes by faith, hope and charitie: In our bodie by outward gesture and actes, as Sacrifice and fasting, &c.

How is it geuen by Faith?

Faith. In belecning the xij. Articles of our Creede, bothe expressed in wordes, and vnderstanded as holy Church doth belcve and teach: and in hauing an inward deuotion of minde toward God, & his Saints for his sake.

Doth

How must we honour God
by Hope?

We must haue a stedfast trust in Hope.
God, y of his mercy & grace
(our good woorkes answering
therevnto) he wil reward vs with
euerlasting ioy in heauen.

How must we honour God
By Charitie?

We must loue God with al our Charitie.
hartes so firmly, that neither Mat. 22.
for feare nor flattery, prosperitie,
nor aduersitie we be caried away
from God. And that the loue of no
creature remaine in our hartes,
but for God and godlines. With
al our soules we must loue God so
faithfully, that we had leuer our
Di^u soules

Of the ten

Soules should be seuered from one
bodies, then from God. This
loue maketh al thinges light and
easy, this loue caused the glorious
Martyrs to suffer al kynd of tor-
mentes, both patiently and glad-
ly for the seruēt loue of God. This
ardent loue vnto God, caused the
blessed Fathers in wyldernes to
take great paynes and penance
vpon them, in fasting, and pray-
ing, weping and mourning. For
their meate and drinke they vsed
dry bread and cold water, herbes,
rootes, and barkes of trees, for
their clothing, heare and sacke,
the colde earth for a bedde, a hard
stone for a pyllowe, and were rea-
dy to suffer any cruell death for
Christes

Commaundementes. 25

Christes sake, their hartes were so
kindled with a burning Charitie
towards God.

How many wayes, is the first com-
maundement broken concer-
ning faith?

Seuē maner of waies, y is to say: faith

- 1 By Infidelitie.
- 2 Doubting in faith.
- 3 Presumptuous searchig of faith.
- 4 Denying of faith.
- 5 Tempting of God.
- 6 Unreuerence of God.
- 7 and Arte Magike.

who be they, that breake the first
Commaundment of God
by Infidelitie?

All heretiks, idolaters, Turks Infidels
and Jewes, and altho they be
with God

Of the ten

doe not professe the Catholike faith both in hart, woord and dede, that our Godfathers and Godmothers promised for vs in Baptisme: And al they that neglecte to learne the Articles of our faith, and the Cōmaundementes of God. For we ought to learne the said Articles of our faith & ten Cōmaundements, before we receiue the blessed Sacrament of the Altar.

who be they that breake the first Commaundment, by doubting
in Faith?

Doubting
in Faith.

They that doe not stedfastly beleue, but doubt whether there be a Paradyse, a hel, and a Purgatorie. Also they that doe not stedfastly beleue the blessed Sacrament of the

of the Aultar, and other Sacra-
mentes of the Catholike Churche.
For he that doubteth in faith, mi-
strusteth the certaintie of Gods
worde.

who be they that breake this Commaund-
ment, by presumptuous sear-
ching of Faith.

They y presumptuously searche Presum-
the Articles of Faith, or doub- ptuous
ring, dispute of Faith and Meritie. searching
And they that wil beleue nothing of Faith.
concerning Faith, but that whiche
can be tryed and shewed by rea- H. Gre-
son: for faith hath no merit, where goze.
mans reason getteth experiment.
No man can trie out his faith by
reason,

who

Of the ten

who breaketh the first Commandment by denyng of Faith?

Denying
of Faith.

They that wil not confesse the Catholike Faith with their mowthes, althoughe they beleue it in their hartes: for a Christian man ought to be of such constancie, that he should rather suffer his life to be taken from him, then his faith.

Rom. 10.

And S. Paule saith: We beleue in harte to righteousnes, and confesse in mouth to saluation.

who breaketh the first Commandment by tempting of God?

Tempting
of God.

They that require of God, or of his Saintes, miracles: & seeke to be holpen of God by miracle, where they may be holpen by other

Commaundementes. 27

other meanes. And they that for
pouertie, sicknes, or aduersitie, do
murmour and grudge, that God
wil not graunt them their desire,
when peraduenture they desire a-
gainst their soules health. For ma-
ny times God doth not geue vs
that, which we desire: to the intent
he may geue vs that which is bet-
ter for vs.

Who breaketh the first Commaundment
by vnreuerence of God?

They that doe not geue due re-
uerence to God and his Saints,
or to their Reliques and Images.
Secondly, they that unworthely
receiue the blessed Sacramēt of the
Altar, Thirdly, they that vnre-
uerence

Unreuerence of
God.

Of the ten

uerently behaue themselves befoze
the blessed Sacrament. Fourthly,
they y^e vneruelently behaue them-
selves in the Church, or other pla-
ces dedicated to Gods seruice: as
they that wil not pray with their
mouthes, knele vpon their knees,
knocke vpon their breaſtes, hold
vp their hands, & liſt vp their eyes
when order requireth, and necessi-
tie or reason dispenseth not.

who breaketh the first Commaund-
ment by art Magik?

Art ma-
gike.

They that of purpose tel desti-
nies by taking of lottes, or ver-
ses in the Scriptures, Enchâters,
witches, Sorcerers, interpreters
of dreames, and suche like prohibi-
ted by the law of God: and al they
that

that aduisedly vse their help to recover health, or to get a thing that is lost.

How many wayes is the first Commaundement broken, concerning hope?

Three maner of wayes: By desperation, by presumption of Gods mercy, and presumption of our good workes.

who breaketh the first Commaundement by desperation?

First, they that by temptation of the Diuel, pusillanimitie, or other infirmitie destroy themselves wth mistrust of Gods mercy. Secondly they that doe thinke their sinnes so great, that God either Desperation.
can not, or wil not forgue their sinnes.

Of the ten

sinnes. Thirdly, they that heape sinne vpon sinne, and wil not go about to get remission of theyr sinnes. Al such breake this Commaundement.

who breaketh the first Commaundement by presumption of Gods mercy?

Presumption of Gods mercy.

First, they that continue in sinne still, trusting to haue mercy without Penance, and everlasting life without good works: and wil say, God hath created them, & redeemed them, and therefore he must needes saue them. Secondly, they that trust only by Christs passion, or by only faith to be saued. Thirdly, they that continue in sinne still, trusting

crusting in the howell of death to
 aske mercy and to haue it: which is
 a presumption without al discrea-
 tion. For when the hart is pinched
 with pangs of death, the bodie
 vexed with sicknesse, the minde
 tossed with the perplexitie of hel-
 fyre, and both bodie & soule inui-
 roned and compassed about with
 horrible swarms of Diuels: then
 commonly grace and memozy fail-
 leth to aske mercie. And then it sa-
 reth (as Scripture saith) He that
 loueth danger, shal perish in it. For Ecc. 3.
 he that wil not seke for mercy whe
 he may, often lacketh it, when he
 would haue it. Al such breake the
 Commaundement of God by pre-
 sumption of Gods mercie,

Of the ten

who breaketh the first Commaundment by presumption of good woꝝkes?

Presump-
tion of good
woꝝkes.

ALl they that thinke their me-
rites so great, that they ought
to haue no aduersitie in this life,
and that they shal possesse heauen
onely by their merites. And they
that thinke they can merit of them-
selues, without the continual grace
of God. Suche breake the Com-
maundement of God by presump-
tion of good woꝝkes.

How many wayes is the first Com-
maundement broken, concer-
ning Charitie?

Charitie. **T**hree maner of wayes: by loue
of worldly things, by worldly
feare, and seruile feare.

who

Commaundementes. 30

who breaketh the first Commaundment
by loue of worldly thinges?

Fyrst of al, they that loue wife, childe, master, frinde, or themselves more then God. Secondly, they that for worldly gaines, preferment, or carnal pleasure neglecte their dutie to God. Thirdly they be more careful for worldly things, then for heauenly things, & would stil remaine in this world if they might. For the loue of God & the world can not dwel together in one hart. Nor one hart can serue God and Mammo. Al such breake the Commaundment of God.

Loue of
worldly
things.

who breaketh the first Commaundment
by worldly feare?

Fyrst of al they, that for feare of
Princes

worldly
feare.

Of the ten

Princes, Lordes, Magistrates or
Maisters, doe not obey the Com-
maundement of God. Secondly,
they that feare more the displeasure
of any man, then of God. Thirdly
they that for feare to be talked of
or scorned, withdraw themselves
from Divine service, or woozship-
ping of God, or of his Saintes.
Suche breake this Commaunde-
ment of God.

who breaketh the first Command-
ment by servile feare?

Servile
feare.

AL they that keepe the Com-
maundementes of God only
for feare of punishment in hel-fire,
& not for the love of God: al suche
breake this Commaundement of
God.

How

Commaundementes.

31

How many causes be there that moue
vs to loue God aboue
al thinges?

Seven especially.

Why we
ought to
loue God.

- 1 Gods chief goodnes.
- 2 He loued vs first.
- 3 He is our Father.
- 4 He hath redeemed vs.
- 5 He prouideth continually for
vs.
- 6 He is present vnto vs in the
Blessed Sacrament.
- 7 He promiserh to vs a reward,
that eye neuer sawe, that eare ne-
uer heard, that hart neuer thought.

Of the second Commaundement.

What is the second Commaunde-
ment of God?

Thou

Thou

Of the ten

Thou shalt not take the name of
God in vaine.

what meaneth this Com-
maundement?

Ecd. 22. **I**t doth forbid and condemne the
abusing and vnreuerēt taking of
Matt. 5. the name of God, & his Saints, or
any creature: which is comitted of
periurces, & blasphemers. A man
may sweare an othe without a
great cause, & that must be before a
Judge in veritie, in iustice, & iudg-
ment: that is, truly, vprightly, and
aduisedly. Otherwise al our talke
ought to be, yea, and nay.

How many wayes is the name of
God taken in vaine?

Foure maner of wayes: By per-
iurie, blasphemie, vnlawful
vowes,

Commaundementes. 32

bowes, breaking of lawful bowes, and by vnadvised taking of the name of God and his Saintes.

How many waies is God offended by Periurie?

Seven maner of wayes. First by fallitie, in calling God or his Saintes to witnesse, affirming with an othe that, which is false: or that which we thinke to be false. 1. Fallitie.

Secondly by doubtfulnesse, affirming with an othe that, whiche we be in doubte of, although it fulnes. 2. Doubtfulnes.
proue true afterward.

Thirdly, if we promise with an othe to an other that, whiche we intende not to perfourme. 3. Promise.

Fourthly, if by crafte or subtiltie of wordes in an othe we go about to 4. Crafte to wordes.
E it to

Of the ten

to deceiue the hearers vnderstand-
ding.

5.
An euil
dede.

Fifthly, if we sweare to doo a
noughtie acte or dede, whiche othe
is not to be kept.

6.
Omit a
good dede.

Sixtly, if we sweare to omitte a
good dede, or worke of Charitie,
which othe is not to be kept.

7.
Blasphe-
my.

Seuenthly, if of purpose we con-
pel any man to periurie.

How many waies is God offended
by blasphemyp?

1.

¶ Even maner of waies: First, if
we sweare by false Gods.

2.

Secondly, if we attribute vnto
God that, which doth not agree to
him: as to say, God is not righ-
teous, or merciful.

3.

Thirdly, if we denie any thing,
that

Commaundementes. 33

that agreeth to God: as to denie
God to take care of mortal things.

Fourthly, if we attribute vnto a
creature that, which only agreeth
to God: as if we attribute to the
Diuel and fortune the power and
dominion of al thinges.

Fiftly if we attribute membes
to God, as concerning his Dini-
nitie.

Sixtly, if we curse God or his
Saintes, and wil say: God is not
righteous, if we may not haue our
owne wil. For as light is odious
to soze eyes, and good meate vn-
sa- uery to the sicke: so Gods mercie
displeaseth euil and wicked people.

Seuenthly, if we doe iniurie to
God or to his Saintes.

¶ ill

How

Of the ten.

How many waies is God offended
by vnlawful vowes?

1.
vnlawful
vowes.

Foure maner of waies. First if
we make a vowe, to doe an euil
dede: as to kil a man, or to mayme
him.

2.

Secondly, if we make a vowe
against a godly purpose: as not to
entre into Religion, or not to geue
almes.

3.

Thirdly, if we vowe a lawfull
vowe for an euil intent, that we
may haue our vnlawful purpose,
so to make God author of euil.

4.

Fourthly, if we make a vowe
that is foolish, vndiscrete, or vn-
reasonable. And if we do not per-
forme our lawfull vowe in due
time, we breake Gods Comand-
ment

Commaundementes. 34

ment: yet some bowes for a reasonable cause may be changed or dispensed with, by them that haue authoritie to dispense.

Also, we may breake the second Commandment of God by vnadvised taking of the name of God: as if without nede or compulsion we sweare in thinges that be certaine, or if we sweare of a peruerse custome, or of purpose by God or his Saintes in idle taile or angre. For he y is accustomed to sweare, can not escape periurie.

Of the third Commandment.

What is the third Commandment of God?

Remembre that thou sanctifie,
and kepe holy the Sabbath

Exod. 22.

Of the ten

day. In Moyses law the people were commaunded to sanctifie and kepe holy the Sabbath day, which day we cal Saturday, or the seueneth day. For after that almighty God had created al kind of creatures in six daies, the seuenth day he rested or ceased to create any new creature. But in the lawe of grace we doe not sanctifie or kepe holy the seuenth day, called the Saturday: but we sanctifie or kepe holy the day folowing, called the Sunday, or our Lordes daye: in the which day Christ our Lorde arose from death, making mankind (that was created earthly) a heauenly creation, in the day of his resurrection. This precept of sanctifying or kepe

or keeping holy the Sonday, or
our Lordes day, doth concerne vn-
der it, al feastes and holy-daies in-
stituted and commaunded by the
Church. And we doe sanctify the
holy-day, whē we apply ourselves
to the worshipping of God. Ther-
fore vpon Sondayes & holy-dayes
we ought to search our conscience,
and purge it frō sinne. we should
crye and cal vnto God for mercie
and grace, thanking him for his
manyfold benefites bestowed vpon
vs. we ought to haue in me-
morie Chyistes Passion, Paradise,
hel and Purgatorie, so to abstaine
from sinne, and exercise our selues
in thinges that be Bodly for our
soules health: as in going to the
Church,

Leui. 13.
Hier. 14.
Num. 15.

Of the ten

Churche, to pray deuoutly, reuerently to heare Masse and other Diuine seruice.

How many wayes is the holy
day broken?

Foure maner of wayes. By seruile worke, by omitting the worshipping of God, by vnreuerence of holy things, by wanton or vnlawful playes.

How is the holy-day broken by seruile
worke or labour.

Seruile
worke.

If vpon Sundayes or holy dayes we worke, or cause other to worke any seruile labour, that properly pertaineth to seruantes: as ploughing, carting, digging, and such like, or doe vse handycraftes.

How

Commaundementes. 36

How be it for pite or necessitie,
some thinges be permitted to be
done vpon holy=dayes: as dressing
of meate, preparing of a medicine,
buryng the deade, & such like. Also
it is permitted vpon holy=dayes,
to exercise the liberal sciences, as to
dispute, or studie, to sing, or to play
vpon instruments. And if necessitie
doe constraine to take a iorney vpo
the holy day, it is permitted.

How is the holy day broken in
omitting the worship
of God.

If euery Sunday and holy=day **Omitting**
we be not present at Diuine ser= the ser=
uice, and if we doe not heare who= ship of
ly one Masse with a deuout reue= God.
rent

Of the ten

cent minde : or if we doe not lay
our Diuine seruice y^e we be bound
vnto, if we be not confessed at Ea-
ster and receiue the Sacrament. In
omitting these and suche like, we
breake the holy day.

How is the holy day broken, by vnreue-
rence of holy thinges ?

Unreue-
rence of ho-
ly things.

If we heare Masse vnreuerent-
ly, as talking, walking, gasing,
or occupiying our selues idly. And
if we misuse the Church or Church-
yarde, or pollute the same, or if we
dise any thing forbidde by Christ or
his Church, we breake y^e holy-day.

How is the holy-day broken by
playes, pastymes, or
gaming ?

If

Commaundementes. 37

If we inſpende the holy-day in vnchriſty games, as cardes and diſe for conetouſnes, or when we ſhould be at Diuine ſeruice: or if we uſe dauling for wantonnes, or if we idely ſtraie about, when we ſhould be at Diuine ſeruice: or if we frequent tauernes or bowling alleyes, or if we uſe any vnhoneſt place or company. By theſe wayes and ſuch like we breake the holy-day, and ſo offende God.

Of the fourth Commaundement.

What is the fourth Commaundement of God?

Honour thy Father and Mother, that thy dayes may be long vpon earth, Exod. 20.

In

Of the ten

In what thinges doth the honoure
consist, that we must do to
our fathers and
mothers?

Ephes. 6.
Col. 3.

In three thinges. In reuerence,
obedience, and succouring them.

How must we reuerence our fa-
thers and mothers?

Reuerence
to our pa-
rents.

In louing them, doing good to
them, in praying for them, being
afraid least we should offend them
in worde or dede. In geuing place
to them: we must reuerence them
both in wordes and gesture.

How do we offend in not reueren-
cing our parentes?

Disreuerence
to our pa-
rents.

Fyist, if we neglect our natural
parentes, or kinsfolkes being in
pouerty

Commaundementes. 38

poverty or misery, if we deride or
scorne them, or styre them to an-
gre, or if we desire their death for
hatred towarde them, or for desire
of inheritance, goodes or honour,
and by such like, we breake Gods
precept.

Secondely, we breake the com-
maundement of God, if we do not
reuerence our Prelates, Bishops,
ghostly fathers, and other spiri-
tual rulers & gouerners in Chri-
sts Church, that haue cure and
charge of soules. For who soeuer
doth contemne, despise, or scorne
either their carnal parents, or spi-
ritual fathers: be accursed of God,
as Cham was for laughing at his
father Noe.

Reuerence
to our spiri-
tual fa-
thers.

Rom. 13.
Heb. 13.
1. Pet. 2.

Gen. 9.

A

Third.

Of the ten

Thirde, we breake this Com-
maundment of God, if we doe not
reuerence our Godfathers & Gods
mothers, our superiours & elders
both in age, grauitie, wisdom, e,
vertue and learning, or in office,
authoritie and dignitie.

In what thinges must we obey
our parentes?

Obediēce
to carnal
parents.

In all thinges apperteyning to
God, or good maners, in thinges
that be honest & lawfull. we must
obey them by the example of our
Saviour Christ, whiche was obe-
dient to his parentes. And as we
be bound to obey our carnal pa-
rents, so we be bound to obey our
Brelats, Bishops and spiritual go-
uernours in Christes Church: we
are

are bound to obey their precepts, & firmly to keepe their doctrine, that they haue taught vs, for our soules health.

Obedience
to spiritual
Fathers.

we must diligently take hede, that we be not caried away with any strange heretical doctrine, and that wee intangle not our selues in schism: stedfastly we must cleaue and stycke to the doctrine concerning faith and Religion, that hath bene taught in Christes Church by a succession of Pastours & Bishops comming lineally from the Apostles. whose doctrine is deriued from the Apostles to this day from one to an other. who soener doth not obey these spiritual Fathers, doth greatly offend God.

A 4 In

Of the ten

In what thinges must we succour
our parentes?

Succour
our Pa-
rents.

In comforting them, and mini-
string necessities to them. For if
any be so unnatural, that they wil
not comfort them, when they be
sicke, and pray for them when they
be dead: they breake the commaund-
ment of God.

Also by this commandment
euery man and woman is bound
to pay truely their tythes to their
Bishops, and al other debtes and
dutties due vnto others.

Eph. 6. And as the Children be bound
to obey their parentes, so fathers
and mothers ought to geue good
example to their Children. But
some parentes seeke so muche to
enrich

Commaundementes. 40

enrich their Children in worldly things, that they purchase everlasting damnation both to themselves, and to their Children. Such parentes shew themselves to care only for the body, and not for the soule. If they see their Children in pouertie or miserie, they lament: but to see their Children in synfullife, they little passe thereof.

Of the fyfth Commaundment.

What is the fyfth Commaundment of God?

Thou shalt not kyl. That is to be vnderstand, thou shalt not without iuste autoritie kyl or hurt any man in bodie or in soule. And therefore both the Judge in the cō-
Exod 20.
Mat. 5.
Deut. 5.
If in mon

Of the ten

mon wealth doth lawfully put offenders to death, or otherwise punish them bodyly, and the Bishop doth lawfully excommunicate wicked or disobedient persons, for the preservatiō of peace and tranquillitie in the common wealth, and in the Church.

How many waies do we breake
this Commandment?

1.

Tweluc maner of waies. First if we kil, hurte or mayme wilfully our selues, or any other: or if we commaund any man vniustly to be killed, or hurt, or geue counsel, ayde or helpe therevnto.

2.

Secondly, If women by medicine, as by herbes, drinckes, or by any other meanes kyl their Children

Commaundementes. 41

Men after their conception. Or if any man kil the child in the mothers wombe by strokes, or by other meanes. Or if any man or woman procure barrennes to themselves, or to any other.

Thirdly, They breake this commaundement, that by witchcraft, or by any such diuelish meanes, be the cause of any mans death. 3.

Fourthely, They that shorten their life by surfeiting with meates & drinckes, or by riotous wanton life. 4.

Fifthly, Princes, & such as be in Authoritie, if they make lawes to put innocentes to death, or any man vniustly: as they that haue made lawes to put the holy Mar-

Of the ten

eyrs to death, for confessing Christ,
and the Catholike faith.

6. Sixthly, They that of malice doe
wish hurie, death, or damnation
to any man: or they that reioyse
of any mans aduersitie, or be soze
to heare of other mens felicitie: or
they that speake contumeliously of
any man, or they that desire God
to take vengeance vpon any man
or woman.

7. Ambr. Seventhly, They that neglecte
to succour and helpe them, that be
in extreme necessitie. Saint Am-
brose doth say, feede them that be
like to die for hungre: for if thou
doe not feede, thou hast killed.

8. Eighthly, They that do imagine
hurt or displeasure to any man, or
make

make conspiracies, or take coun-
sel to imprison, to bere or trouble
innocentes, or any man for a god-
ly cause, as for the Catholike faith,
or Religion.

Ninthly, They that haue offen-
ded any man, and wil not aske for-
geuences. And they that wil not
forgene them whiche haue offen-
ded, but wil doe euil for euil.

Tenthly, They that kil the
soules of the people with heresy, or
wicked doctrine, or counsel, wherby
soules are brought to damnation.
And they that corrupte youth with
wicked doctrine, or by any meanes
corrupt good manners.

Eleuently, They that shew e-
uill example in worde, or dede, and
they

9.

10.

11.

Of the ten

they that wil not admonish their
neighboure offending.

12.

Prove. 23.

Twelithly, fathers, Mothers,
and scholemasters, if they doe not
correcte Children offending with
the rodde discretly: for he that spa-
reth the rodde, hateth the Chylde
(saith Salomon). They that wil
not correcte Chyldezen offending,
kil their soules. By correcting
Chyldezen with the rodde, fathers,
mothers, and maisters may deli-
uer the Childzens soules from hel.
Therefore it is better to be un-
borne, then vntaught. But in do-
ing correction, angre must folowe
reason, and be ruled by reason.

We must beware, that we breake
not this fyfth commaundment of
God,

God, in any of these twelve waies
before said.

Of the sixth Commaundement.

What is the sixth Commaundement of God?

Thou shalt not commit adultery. Exod. 20.
Under this commaundement is forbidden all unlawfull
companie in leachery: whether it 1. Cor. 6.
be fornication betwene unmarried
persons, deflouring of Virgins, Matt. 5.
rape, incest betwene kinsfolkes,
sacrilege, as pretended mariage of
priestes, or betwene religious per-
sons, or in sinne against nature,
which is most horrible in the sight
of God. Also they that be unlaw-
fully married, & inordinately geue
them-

Of the ten

themselves to carnal lust. For the especial cause of marriage ought to be, for procreation of Children.

Ephe. 5.
2. Thes. 4.

And under this precept is also forbidden all consent in delectation, & voluptuous pleasure of carnal concupiscence and lechery: as dishonest handling or touching themselves or others, for lust or unlawful appetite, whereby nature is stirred, or concupiscence kindled.

In like manner they that suffer others willingly & dishonestly to touche or handle them. Also by inordinate or lascivious kissing or clipping, by bawdy songes, or dishonest talking, or by any dissolute behaviour: as wanton and unchaste sight, dancing: to the intent to
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procure wanton loue, or to moue
any to fylthy lyme. Also they that
be badodes, to bring any persons
together to committe lyme: or they
that geue counsell, ayde, succour or
helpe thereto, in woorde or in
dede. Finally if in our hartes we
geue a full deliberate consent to
fylthy synne of the flesh, whiche
may come of vncleane sight, or tal-
king, or of fylthy thoughtes, and
imaginacions: although we doe
not accomplish our fylthy lust nei-
ther in dede, nor in woordes, yet we
may offende deadly. By al these
wayes aforesaid, we may breake
the sixt Commaundment of God,
and so set ourselues in a damnable
state.

what

Of the ten

what meanes must we vse to auoyd the
fylthy synne of the flesh :

Innocētius

Bernard.

Ephes. 5.

Fyrst we must confidre, that lea-
chery corrupteth every age, it
confoundeth al the senses, it breake-
th al order, it peruerteth every
degree, it assaulteth yong and old,
men, and women, wyse and sim-
ple, superiours and inferiours, it
weakneth the body, & kylleth the
soule, it leesech good fame, and of-
fendeth the neighbour, it leesech
God, and winneth the Diuel, it
dulleth the witte, and maketh man
beastly : of the temple and mem-
bers of Christ, it maketh the tem-
ple & members of the Diuel. For-
nicatours and vncleane liners that
haue no inheritance in the King-
dome

home of God: but this portion and Apoc. 21:
 part shal be in the lake that burneth
 with fyre & brimstone. Saint
 Hierome cōparcth leachery to hel- Hieron.
 fyre, whose flame is pride, whose
 sparkes are vngodly talke, whose
 smoke is infamie, whose end is po-
 uerty, misery and hel fyre.

Considre moreover, the more
 that any mā geueth himself to vo-
 luptuous carnal pleasure, willing
 to satisfie his fylthy concupiscence:
 the more shal his desire increase,
 and the lesse shal he be satisfied. It
 is but a moment, that this fylthy
 lust delighteth: but the painful tor-
 ments due for the same, be eternal
 in hel fyre. They that wil auoyde
 this fylthy sinne, first must kepe
 their

Of the ten

their hartes cleane from ydle fylthy thoughtes, by holy meditations of Christ & his Saints. Secondly, they must shut vp their eyes from wayne aspectes, & their eares from vngodly talke. Thirdly, they must shutte vp their mouthes from al talke sounding to sinne, & vse deuout prayer. Fourthly, they must chastice their bodies with abstinence & fasting, watching & exercising of some goodly labour, & flee from ydelnes & euil company: so by the helpe of Goddes grace this fylthy damnable sinne may be auoyded.

Of the seuenth Commaundement.

what is the seuenth Commaundement of God?

Thou

Thou shalt commit no theft. By Exod. 20.
 this commaundement we are
 forbidden, to take, kepe, or occupie
 any thing that is an other mans,
 against the right owners wil, by
 violence, fraude, or deceite.

How many waies doe we breake
 this precept?

Seventene waies. First, by sacri-
 lege, as robbing of Churches, 1.
Sacrilege
 taking any thing away that is de-
 dicate to God or to his Saintes,
 out of the Church or halowed
 place, and putting it to profane vse

Secodly by Symony, in bying, 2.
Symony.
 or selling, or making any Symo-
 niacal pacte for spiritual gyftes or
 ecclesiastical promotion: as patro- Act. 8.
 nes that nominate or geue any ec-
 B clesia-

Of the ten

ecclesiasticall benefice or promotion
for profit or gaynes, either to them
selues, or to some frind of theirs.
They also breake this commande-
ment, that obtaine holy Orders by
geuing of money or money worth:
and they that geue money for any
ecclesiasticall promotion, or pro-
mise any part of their benefice or
spirituall living, to the intent to
obtaine any such spirituall living.
Whosoener doth so geue or receiue
any such spirituall living, doth not
only commit grieuous sinne, but
ought to be depriued, and make re-
stitution to the Church.

Mat. 23.
Luk. 11.

Thirdly, by vsurie in lending
money, to the intēt to haue the same
sume of money againe with gaines
either

either in mony or mony woorth. Al suche blurers are bound to make restitution to the partie. Yet he that is bigged with greate necessity, and can helpe himselfe by no other meanes, doth not offende in borrowing mony and promising gaine.

Fourthly, by theft, spoyling or robbing openly or secretly.

4.
Theft.
5e

Fyftly, by deceiuing or defrauding, or by any meanes doing wrong to children during their nonage.

Sixthly, by bargayning or buying any thing of seruantes, or of any that hath no authoritie to sel.

6e

Seuenthly, they that will not paie their debts or wages that they owe to any man.

7e

8 4 Eightly

Of the ten

8.

Eighthly, they that vse extortion, polling, or oppression of their subiectes or tenants.

9.

Ninthly, Scholars that receiue money of their Parents to buy necessities with, if they bestowe it vpon vanities.

10.

Tenthly, they that deceiue any man in paying counterfeited money or gold for good and lawful, although they haue receiued the same for good of others.

11.

Eleuently, they that hurt or destroy other mens goods, either openly or priuily, and they that wil not make a recompense for hurt done to their power.

12.

Twelfthly, they that do not their worke truly, that they are hyred to worke

worke: and they are bound to make restitution of the damage & losse.

Thirtēthly, they that retaine or kepe any thing that they haue found which an other hath lost by negligence against his wil. For what thou hast found and not restored, thou hast stolen (if thou know the owner). And if by diligent search and inquisition, thou cannest not finde the right owner, thou art bound to geue vnto the poore, what thou hast found. 13. Aug.

Fourtēthly, they that vse vntrue weights or measures in buying or selling, or they that sel that for good, whiche they know to be nought: or sel one thing for an other, whereby the buyer is deceiued. 14.

Of the ten

ned, or in bargaining vse crafty or subtil wordes.

15.

Fiftenthly, they that vse craft or deceit in ganning for conetousnes, suche are bound to make restitution.

16.

Sixtinthly, he that taketh an Action vniustly against any man for gaines, or doth geue counsell, aid or cōsent: or thei that praise any man in a naughty act, or they that hold their peace, when they may let an euil dede, deccit, or vnrightheadnes to be done to any man.

17.

Seuententhly, they that be in authoritie, if they doe not make lawes, and prouision to their power, to represse al iniuries, wronges and deceits before said: for in al these

Commaundementes. 49

these seuentene wayes the Commaundement of God is broken.

Of the eighth Commaundement.

what is the eighth Commaundement of God?

Thou shalt beare no false witness against thy neighbour. Exod. 20.
Slander.

First, by this Commaundement is forbidden al hurtfull lying, whether it be in iudgement, or in common and familiar talke: whereby hurte cometh to any man or woman.

Secondly, it is forbidden, to slander or to speake euill of any man, or to manifeste the secret sinne of any man.

Thirdly, it is forbidden, to disc-

1.
2.
3.
B iv p. 111

Of the ten

praise or diminish the good dedes
or actes of any man, to bring him
out of fauour or estimation.

4.

Fourthly, it is forbidden, to vse
craft to hide the truth, being called
in iudgemēt to witnesse the truth.

5.

Derision.

Fifthly, it is forbidden, to deride
or scoone others with scornfull
wordes, or to obiect a crime to do
displeasure to any man or woman.

6.

Detractiō

Sixthly, it is forbidden, to de-
tracte or impaire the good name or
fame of any y is absent: whether
they say true or false, they ought to
restore their good name and fame.

7.

Ephe. 7.

Seuenthly, it is forbidde to take
pleasure to heare euil spoken of a-
ny man or woman: for euery man
ought to answer for his neigh-
bour,

bour, to defend his good fame.

Eightly, he doth offende God
griuously, that dothe defame or
flaunder himselfe.

8.

Ninthly, they that curse them-
selues or others with euil wordes
of mischief, or vengeance, or suche
like vngodly wordes: and also
they that aske vngeance or mis-
chief vpon vnrasonable creatures,
as cattel, corne, ground, and suche
like, breake Gods precept.

9.

Tenthly, it is forbiddē to iudge
rashly, or to take, or to interprete
the wordes or deedes of any man
in the worst parte: for in thinges
that be doubtful, wee ought to
iudge the best.

10.

Rash iudg
ment.

Eleuenthy, it is forbidden to

11.

vse whispering.

Of the ten

whisper-
ing.

Use whispering, with contentions
wordes to prouoke any man to
wrath: or to set dissension betwene
party and party, or to cause dissen-
sion to continue.

12.
Flatterie.

Twelfthly, it is forbidden to use
flatterie, as to praise any man or
woman of a dede is deadly sinne,
or to praise any man or woman to
the intent to hurt them in bodie, or
soule, or by flattering, or praising
to be the cause of deadly sinne.

13.
Dissimula-
tion.

Thirteenthly, it is forbidden, to
use dissimulation in wordes or
deedes. Also it is forbidden, to
break honest and lawful promises.

14.
Heretic.
2. Pet. 2.

Fourteenthly, it is forbidden, to
hurt the soules of the people with
heretic and false doctrine, contrary
to the

Commaundementes. 51

to the Catholike faith, whereby the people are deceiued and brought into state of damnation. Heretikes beare false wicnes with the Diuel against Christe & his deare spouse the Catholik Church. They main-
teine falsitie against the truth, and Cyprianus.
although they be punished or put to death by burning or otherwiser yet thei receiue no crowne of Mar-tyrdome, but they receiue punish-ment woorthily for their infidelitie and false witness against the truth. So heretikes be Children, Mar-tyrs, and witnesses for the Diuel against Christ & his Church. Thus all manner of lies are to be detested, and are forbidden by the Com-maundement of God,

Of the

Of the ten

Of the ninth Commaundement.

What is the ninth Commaundement of God?

Exod. 20. **T**hou shalt not covet or unlawfully desire thy neighbours wife, maid or daughter. As in the first Commaundement all carnall luste outwardly apperteyning to the sinne of the flesh is forbidden; so in this precept is forbidden all inward concupiscence and unlawful carnal desire of thy neighbours wife, daughter, or maid, in harte & minde. for many are chaste in body, that haue committed adultery or leachery in wil. Christ saith in the

Matt. 5. **Gospel:** He that looketh vppon a woman, coveting in his minde to com-

committe carnal acte with her : already in his hart he hath committed leachery with her. for although the thoughts be hidden from man, and can not be iudged by mannes lawe : yet al thinges that we imagine or thinke in our hartes, are open & vnhid to the eyes of God. And the wil and intente that is ready to committe sinne, is reputed before God as the fact & deede done, being letted against the wil. For he that hath a ful wil to committe leachery, if opportunitie of time would serue : breaketh this Commaundement. Also they that be negligent to resist temptations, or to repressle and refraine the passions or concupiscence of the flesh, or suffer

Of the ten

or suffer thoughts of carnalitie to continue with delectation in their mindes. For euery one ought to defende their chastitie, as their liues. Finally, they that trimme or beck themselves to allure and prouoke others to their carnal loue, or vse flattery or dissimulation to prouoke other to sinne: al such breake the Commandement of God.

Of the tenth Commandement.

What is the tenth Commandement of God?

Exod 20.
2. Thes. 4.

Thou shalt not couet thy neighbours goods. As in the eighth Commandemente, the outward act of theft, damage and hindrance is forbidden to be done to thy

Commaundementes. 53

thy neighbour in his soule, bodie,
or goodes: so in this tenth Com-
maundemente is forbidden the in-
warde will and desire vniustly to
haue thy neighbours goodes. For
they that refraine to take or keepe
their neighbours goodes only for
feare of worldly punishment or
shame, breake this precept. And
they that be ready in mind & will,
to put forth their monie to vsu-
rye, or be in will to steale, to take
any mans goods, to keepe them, or
hurt them, or to withhold any
thing that is found, if opportuni-
tie of time would serue therevnto:
al such breake this Commaunde-
ment. Also they that play at any
game for the intente to get their
neigh-

Of the ten

neighbours goodes , breake this
Commaundement.

Also they that couet to haue any
Ecclesiastical promotiō, authoritie
and dignitie by vnlawful meanes,
breake this Commaundment. No

Rom. 1. man may doe euil, to the intent
that goodnes may come thereof: &
much more grievously they offend
God, y^e desire goodes, landes, di-
gnities, or promotiō, to maintaine
their solace and worldly pleasure.

What is the summe of the ten
Commaundements?

Eph. 4.

Mat. 7.

The summe of the ten Com-
maundements both consist in
the loue towards God; and our
neighbour.

In the first Table be thre Com-
maund-

maundementes, whiche take away
and forbid sinne and vice against
the worshipping of God. They
forbid idolatrie, apostacie, heresie,
superstition, periurie, blasphemie,
and moue vs to the pure and true
worshipping of God in hart,
woorde and deede. In the second
table be seuen Commaundments,
which commaunde vs to geue re-
uerence and honour to euery man
in his degree, to profit al, and hurt
none, to doc vnto others, as we
would be done to our selues.

*Of the five Commaundementes
of the Church.*

Ne dimittas legem matris. Prouer. I.
Forsake not y law of thy Mother.
How

The five Commaundementes.

How many Commaundementes be
there of the Church that we be
bound to keepe?

Mat. 1.

Cyprianus.

1.
Concil.
Lugd.
Holy
dayes.

There be five preceptes especially commaunded by our mother the Catholike Church, Chrises deare spouse, whiche we are bound to keepe. For if we should be disobedient Children to our mother the Catholike Church, & not obey her preceptes, we can not haue God to be our louing father.

The first precept is, that we celebrate and keepe holy, daies commaunded by the Catholike Church. As in the olde Testament the people were bound to celebrate diuerse feastes, byside the Sabbath day: so in the new Testament we are bound, to ce-

to celebrate diuerse feastes by sides
the Sonneday.

The second precept is, that eue-
ry Sonneday and holyday we re-
uerently heare Masse.

2.
Malle.
Concil.
Agatha.

The thirde precept is, that we
keepe the fasting dayes commaun-
ded by the Church, & abstaine from
such meates as the Church doth
prohibite and forbidde.

3.
Can. A.
post. 68.

Fourthely, euery man & woman
once in the yeare is bound to be
confessed of al their sinnes to their
owne Cureare, or to some discrete
Priest that hath authoritie to ab-
solue them of their sinnes.

4.
Concil.
Later.
Confes-
sion.

The fifth precept is, that euery
man and woman hauing reason
and discretion, once in the yeare at

5.
Concil.
Later.

De n. the

The five Commandementes.

the least, receiue the blessed Sacrament of the Altar, and especialy at Easter time. These and such like preceptes of the Church we are bound to obserue & keepe. The obseruing of these preceptes and such like is both profitable, & necessary.

1. First, for the exercise of our faith, humilitie, and Christian obedience.

2. Secondly, because they nourish, keepe, and maintaine godly worship, honest discipline, and publique tranquillitie, and metuelously sette forth al thinges in a decent order in Christs Church.

3. Thirdly, the charitable keeping of them bringeth euerlasting life: but the contemning of these preceptes and such like of Holy Church,

The five Senses.

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Church, bringeth euerclasting damnation.

The five Senses.

Exhibete membra vestra seruire Rom. 6.
iustitiæ, in sanctificationem.

Bestow your members to serue
iustice for sanctification.

How many outward senses hath
God geuen to vs?

Fve: Sight, Hearing, Smel-
ling, Tasting, and Touching:
the whiche Senses we ought to
vse to the honour of God, to the
health of our soules, and the neces-
sary vse of our bodies. And except
with great diligence we keepe and
restraine the said outwarde senses,
So in they

The five Senses.

They be as open windowes for sinne and death to enter in at, to our soules.

Sight.

God hath geuen to vs our eyes, that we may see to flee from suche thinges as be hurteful, either to our bodies, or to our soules: and keepe such thinges as be good and necessary. And as this sense of sight is more excellent then other senses, so it is more perillous: for except our sight be restrained and ruled by reason, it doth allure and intise vs to many sinnes.

1.

First, they offend God by sight, that take pleasure to looke vpon their owne comelinesse of body or clothing, and such like.

2.

And they that with proude lookes

The five Senles.

lookes turne their eyes from place to place.

They also, that geue their eyes vnchastly to looke vpon any: for a wanton and vnchast eye is a signe of an vnchaste harte and minde.

And they that idly beholde the gesture or gate of any.

And they that seeing an other mans felicitie, be sorry, or seeing an other mans calamitie, reioyce.

And they that for hatred, disdain to looke vpon any man.

And they that seeing an other mans goodes, desire the same.

And they that take pleasure, to looke vpon filthynesse, or any vngodlynes. Al suche as are before spoken of, mispend their sense of

By this sight

3.

4.

5.

6.

7.

8.

The five Senses.

Hearing. fight, and commit sinne. God hath
geue to vs our eares, to heare such
things as be good & honest. God
being a mercifull craftsman,
would that man should haue two
eares, and but one tongue, to the
intent he should heare more, then
he should speake. Our eares are
geuen to vs, to perceiue y^e doctrine
of God, for our soules health.

All these waies folowing, we do
mispende our sense of hearing, and
so offend God.

1. If we be angry (more then rea-
son doth permit) when we heare
any thing, that doth not please vs.

2. If we take pride to heare our
owne praise.

3. If we take pleasure, to heare las-
civious

cinious or wanton talke, scoffing,
flattering or flanderous wordes.

If we take pleasure to heare he-
resie or diuclish doctrine.

4.

God hath geuen to vs the sense **Smelling**
of smelling, whereof the nose is an
instrument, to draw sweet smells
to y^e braine, that be profitable to the
body, and not hurtful to the soule.

These waies following, we may
mispend the sense of smelling.

If inordinately we be dellyted
with the pleasant smel of delicious
meates, desiring the same.

1.

If for lasciuiousnes or voluptu-
ousnes, we be dellyted with sweet
odours, oyntmentes, pouders or
perfumes.

2.

If we abboze the poore or sicke,
and

3.

The five Senses.

& be ouer careful, least we should
sceler the odour or smel of them.

Tasting. God hath geuen to vs the sense
of tasting, whereof the tongue is
an instrument, to tast or descerner
saueur or taste in such thinges, as
be for y^e nourishment of the body,
and not hurtful to the soule. This
sense of tasting, except it be ruled
by reason, it bringeth many infir-
mities to the body, and is cause
of sinne.

we doe mispende this sense of
tasting by surtiettes of meates or
dronkenes, or being ouermuch de-
lighted in delicious meates and
drunkes: And in breaking fasting
dayes, or in eating flesh or other
meates for deliciousnes, at suche
times,

times as the Church doth prohibit
and forbid the same.

God hath geuen to vs the sense **Touching**
of touching, which consisteth in al
partes of the body, but especially
in the handes: for there is a multi-
tude of vaines and sinowes come
together. This sense is geuen to
vs, that we should vse it to the pro-
fit of our bodies and soules.

We doe mispende this sense of
touching: If in malice wee kil,
wound, or strike any man. If we
steale, robbe, or take any thing vn-
justly. If we vnchastly touche our
selues or any other. And as we doe
mispend these five senses, so we do
misvse other partes of our bodies,
and let sin enter into our soules.

The

1.

2.

3.

Of the seuen

The fourth Chapter of the Seuen Sacramentes.

Prou. 5.

Sapientia ædificauit sibi domum,
& excidit septem columnas.

Sapience hath builde her an house,
and hath cut out seuen pillers.

what is a Sacrament?

**Aug. li. 2.
de doctri:
na Christ.**

**Ambr. li. 4.
Sacra.**

A Sacrament is a visible forme
of an inuisible grace, whiche
is instituted of God for our sancti-
fication. In euery Sacrament is
an outwarde forme or manner,
that we may see with our corporal
eyes: vnder the which lieth hidde
an inuisible grace, that we can not
see with our corporal eyes: whiche
we must firmly beleue. As in
Baptisme

Baptisme wee see the Childe washed in water, and we heare the woordes of Baptisme spoken, but inuisibly the grace of the Holy Ghost doth purge the Childe from sinne: So the flesh is washed, that the soule may be purged.

How many Sacramentes did
Christe institute?

Seven, whiche be expressed in the Scripture: and they haue continually ben kept in the Catholique Church, and vsed by tradition from the Apostles, from man to man, vntil these our daies. The Sacramentes be these: Baptisme, Confirmation, Penance, the Sacrament of the Altar, Extreme vntio, Order, & Marriage: the which concerning

Concil.
Florent.
Constan.
Trident.

Of the seven

cerning y^e invisible grace that they
geue to the woorthy receivers of
them, take their efficacie & strength
of the merites of Christs Passion.

why did Christ institute these seven
Sacramentes?

Christ did institute the Sacra-
mentes for foure causes.

1. First, to be medicines and pre-
seruatiues against sinne.

2. Secōdly, to be meanes & helpes
to the keeping of the Commaunde-
mentes of God.

3. Thirdly, to induce vs to humi-
litie and obedience: to bring vs to
knowledge and exercise of verine
in the feare of God.

4. Fourthly, to be instrumentes of
vessels, whereby God doth poure
abundantly

abundantly his mercy and grace into our soules, and maketh vs apte to receiue the fruite and benefites of his Passion.

Of the Sacrament of Baptisme.

what is Baptisme?

Baptisme is the most necessary Sacrament of the New Testament, instituted of Christ, specially to wash away original sinne, and all other sinnes done before Baptisme. By baptisme we be regenerated & borne agayne of water and the holy Ghost, and made Children of God by adoption, and heires of the Kingdome of heauen. without Baptisme, either in acte or in wil, none can be saued.

Ioan. 3.
Rom. 6.
Galat. 3.

what

Of the seven

What is the effect of Baptisme?

Concil.
Florent.

The effect of this Sacrament is to waſhe away all maner of ſinne ſo cleane, that no ſatisfaction is to be enioyned: for if any dye after Baptiſme, before they cominit ſinne, their ſoules goe ſtraight to heauen.

In what things doth Baptiſme conſiſt?

Concil.
Florent.

The
mater.

The
forme.

In twoo thinges eſpecially, the mater and forme. The mater is water, a ſimple element. No baptiſme can be in wyne, roſe water, or any conſect liquour. The forme is the wordes of Baptiſme, whiche are: Ego te baptizo in nomine Patris, & Filij, & Spiritus Sancti: or,
¶ This

I Chrysten thee, in the name of the
Father, and the Sonne, & the holy
Ghost. Amen.

who is the minister of this
Sacrament?

Ordinarily the priest is the min-
ster of the Sacrament of Bap-
tisme, but in time of necessity a dea-
con, or a layman: and in the absence
of a man, a woman may baptize, or
for lacke of other, an Heretike or
Waynim may chrysten: so that they
kepe the forme, and haue the mat-
ter, hauing an intent to doe that,
which the Catholike Church doth.
But it is to be noted, that the mi-
nister, when he dippeth the Childe
in the water, or putteth water vpon
the head, which is the principall

The minis-
ter a priest

al ay-man,
or woman

Of the seven

A layman part of the Child, at the same time
or woman stant time must speake the wordes
may not of Baptisme.

ch. .8. c. 1.
But in ne-
cessity.

If any lay-man or woman take
vppon them to christen a Childe,
except it be in peril of death (when
a Priest can not be had) they offend
God greuously in the sinne of pre-
sumption.

Whether may one be Chri-
stened twice?

O Ne Person can be christened
but once. Baptisme can not be
iterated in any one Person : for
Baptisme doth impresse and geue
a Character or a distincte spiritual
signe, that can not be done away.

What doe Godfathers and Godmothers
for Childzen in Baptisme?

Godfa-

Godfathers and Godmothers become sureties for Children, and doe promise in the Childs name, that they shal forsake the Diuel, and al his woorks & pompes. Godfathers and Godmothers also become sureties for Children, and promise, that they shal belene al the Articles of the Crede. Therefore Godfathers & Godmothers ought diligently to looke to their charge, when Children come to yeares of discretion: to bring them vp spiritually, to teache them, or cause them to be taught the Catholike faith and Vater noster.

Why be ceremonies vsed in
Baptisme?

Ceremonies be vsed in baptisme,
A o partly

Of the seven

partly against the power of the
Diuell: partly for instruction both
of vs, & of them that be baptized.

why be Exorcismes done ouer the childe
without the Church?

For by cause before the childe be
christened, he is no parte of
Christes Catholike Church.

what profit hath the childe by
the Exorcismes?

Exorcismes.

By the exorcismes the Diuell is
driue away, which goeth about
to let the childe from Baptisme.

why is the signe of the Crosse made
vpon the childe?

The signe
of the Crosse.
Tertul.

The flesh is signed and crossed,
that the soule may be armed &
defended. The signe of the crosse is
made in the chilles forehead, which

is a

is a place of shamesfastnes: that the childe should neuer be ashamed to confesse the faith of Christ. The signe of the crosse is made vpo the childes breast, stedfastly to beleue the faith of Christ. The signe of the Crosse is made in the childes hand to blesse it selfe, and defend it selfe from the Diuel, & al aduersities, & to abide in the Catholike faith.

why is Salt put into the
Childes mouth?

The Salt doth signifie heauen-ly wisdom, geue to the Child by the holy Ghost, to be vsed with discretion. Salt.

why doth the Priest put spittle into the
Childes eares and nose?

The Priest doth putte spittle into Spittle.
In the

Of the seuen

the childe's eares and nose, after the
exāple of Christ healing a deafe mā
by putting his fingers in his eares
by spetting, & touching his tounge:

Mar. 7. that the childe's eares may be open,
to heare wholesome doctrine, & to
saunour & taste that, which is godly.

Why doth the Priest annoynt the childe
with holy Oyle vpon the breast
and backe?

Anoin-
ting.

The childe is annoynted vpon the
breast with holy Oyle, to sig-
nifie: that the holy Ghost should
alwaies dwell in that hart & breast
by faith and Charitie.

The childe is annoynted vpon the
back with holy Oyle, to signify the
pocke of our Lord, which is sweete
and light.

xxxv

why is the child anointed with
holy Chrisme?

The anoynting of the childe Chrisme
with holy Chrisme on the head
doth signify, that thereby the child
is incorporate to Christ, the head
of his mystical body the Church,
and of holy Chrisme and Christe,
we take the name of Christians: so
the flesh is anointed, that the soule
may be consecrated and halowed
to euerlasting life.

what doth the Chrysome
signifie?

The chaste garment of innocen- Chrisme
cie, and cleanness of a new life. some.

what doth the candle
signifie?

The light of our good woorkes, Candle
that

Of the seven

That we must kepe diligently, to
entre in with the five wise virgins,
Mat 25. whē Chyist shal come to y^e mariage.

Of the Sacrament of Confirmation.

What is Confirmation?

Act. 8.

Concil.
Florent.

Confirmation is a Sacrament,
whereby the grace, that was
geuen in Baptisme, is confirmed
and made more strong by the seven
gyftes of the holy Ghost. For al-
though the visible signe of the holy
Ghost doth now cease, that was
manifestly seene in the Apostles
time: yet the same grace inuisible
is geuen in Confirmation.

Act. 19.

In what thinges doth the substance of
this Sacrament consist?

The substance of this Sacramēt
consist

consisteth in the matter and the
 forme: The matter is holy Chrism
 confect and made of oyle olive and
 baulme, consecrated of a Bishop,
 & enery yere it is renewed, and the
 olde Crisme burned. The oyle
 doth signifie the cleanes of consci-
 ence by the infusion of grace, & the
 feruent zeale of charitie toward the
 maintenaunce of Chyristes faith:
 wherewith he is indued that is
 Confirmed.

The
 matter.
 Concil.
 Florent.

Oyle.

The baulme doth signifie the o-
 dour of good fame, & also the sweet-
 nes of Gods holy spirite, where-
 with Chyrist doth allure and drawe
 vs to his seruice.

Baulm.

The forme is the woordes of
 Confirmation that the Bishop doth
 speake,

The
 form.

Of the seuen

speake, when he maketh the signe
of the Crosse vppon the forehead,
with holy Chrisme.

Who is the minister of this Sacrament
of Confirmation?

Minister. **T**he Bishop is the minister, and
no inferiour: and this Sacra-
ment may not be iterated.

What is the effect of this
Sacrament?

Effect. **I**n this Sacrament the holy
Ghost is geuen to make them
that be confirmed more strong in
grace. as the holy Ghost was geue
to the Apostles in the day of Pen-
tecost: so in Confirmation grace is
geuen, boldly to confesse the name
of Christ and all things belonging
to a Christian man, Therefore who
so euer

so euer is confirmed, hath a Crosse
made in his foreheade with holy
Chrisme, where as is the seate of
shamefastnes: least he should be
ashamed to confesse Christe, and
that he is a Christian.

what Ceremonies be vsed in
Confirmation?

Fyrst, he or she that commeth to
be confirmed, must haue one
Godfather or one Godmother (if
is already confirmed) to hold them
vp to the Bishop.

Secondly, they that receiue con-
firmation, haue a blowe on the
cheeke geuen to them of the Bis-
hop, in remembrance that they must
suffer patiently & gladly rebukes
and tribulation for the name of
Christ

Of the seuen

Chrisme and righteousness sake.

Thirdly, they that receiue Confirmation, for the space of thre dayes ought to haue and beare about with them, a band, in signification, that Christ lay thre daies in his sepulchre, and vpon the thirde day they that be confirmed, must be brought to the Priest, and then in the holy place the Priest washeth of that Chrisme with salt and water, and burneth the bande, casting the ashes in the Churchyarde.

In some countries they vse to tye the bande vpon the forehead of them that be confirmed, where the Bishop made the signe of the Crosse with holy Chrisme.

In England they vse to tye the
bande

bande about the childe's necke, and
upon the third daye the Priest los-
seth the bande, and therewith was-
sheth of the holy Chryisme with ho-
ly water.

Of the Sacrament of Penance.

What is Penance?

Penance is a Sacramēt, where-
by a penitent sinner is purged,
absolued, and made cleane from
sinne. For if any committe deadly
sinne after Baptisme, the only re-
fuge is to the Sacrament of Pe-
nance: without which Sacrament
in acte or in wil, they that haue co-
mitted mortall sin, cannot be saued.

Ioan. 20.
Concil.
Florent.

What is the matter of this
Sacrament?

The

Of the seven

The mater of the Sacrament of penance is the humble & true confession of a penitent sinner, that is contrite in hart for the sinne committed : plainly confessing before the Priest (sitting in Gods steede) the sinne done, being in wil and minde not to committe sinne againe, and being content to doe satisfaction by the appointement of his ghostly Father.

What is the forme of this
Sacrament?

Matter.
The
Forme.

The forme of the Sacrament of penance is the wordes of absolution, that the Priest speaketh over the sinner : by vertue of the which the holy Ghost worketh remission & forgiveness of sinne, so
that

Sacramentes.

49

that the sinner being penitent is purged & made cleane from sinne, as he was in baptisme: saving that the penitent sinner after confession must doe penance, or suffer paynes for his sinne, either in this life, or in Purgatoꝝ.

How many partes of Penance
be there?

Three: Contrition in hart, Confession with mouth to a ghostly Father, & Satisfaction in works: so that who soeuer wil be purged & made cleane from sinne, must be sorry in hart for the sinne done, willing to offende no more, and then plainly confesse the sinne with the circumstances thereof: as, how often, the place, time, age, and
degrees

Of the seven

degree of persons, naming none by name.

These circumstances may alter and change the kinde and nature of the sinne, they may aggravate or diminish the sinne. Thirdly, the sinner must bring forth fruit of penance by the appointment of his ghostly Father.

Who is the minister of this
Sacrament?

The Minister.

The priest is the minister, whose office is to heare the Confessio, and then to discerne betwene sinne and sinne: to geue counsel how to annoyde the occasion of sinne, and therevnto to enioyne penance, and to pronounce the wordes of absolution over the penitentes sinnes.

Idem

How many maner of sinnes may
be forgeuen by this Sac-
rament.

TWO maner of synnes, deadly
synne, and veniall: but deadly
sinne can not be forgeuen without
this Sacrament, in dede, or in wil.
Veniall synne maie be purged by
prayer, almesdeedes, by the worthy
receiuyng of the Blessed Sacramēt
of the altar, by taking of holy wa-
ter, knocking vpon the breast, with
holy meditaciō, the Bishops bles-
sing, and such like.

How shal we discern deadly sinne
from venial sinne?

DEADLY synne so much displeas-
eth God, that thereby we be
sepa-
Deadly
sinne.

Of the seven

separated from God & charitie, in
such sort, that dying therein, with-
out this Sacrament of penance in
acte or in will, it bringeth everla-
sting damnation. The Scripture
noteth, that all fornicators, ad-
ulterers, uncleane liuers, cheues,
robbers, extortioners, oppres-
sours, vnlawful conuious persons,
common dronkerdes, slanderers,
wicked speakers, ydolators, vn-
belcuers, witches, sozcerers, they
that be malicious enemies, cōten-
tious persons, brawlers, and chi-
ders, dissensious persons, they that
make sectes or diuisions, manslea-
ers, and they that denie God for
fear of man: these & such like con-
mitte deadly synne, & dying there-

in without penance, they shal haue
no inheritance in the kingdom of
heauen: but their portion and part
shalbe in the lake that burneth
with fyre and brimstone.

In the foresaid synnes we maie
offende deadly thre waies. In Deeds.
deeds, or actes, as in satisfying our
malice, contempts or inordinate
concupiscence, in the synnes be-
foresaid. In wordes, aduisedly wordes.
expressing our malice or concupis-
cence in the synnes before said. In
our thoughtes, imagining with
consent, by deliberation & delecta-
tion, any euill or displeasure to any
mā, or geuing ful cōsent with deli-
beratiō to the suggestion of the di-
uel and carnal concupiscēce: where

Matth. 22.
Thoughtes.

Matth. 23.

Of the seven

The wil & intent is counted for the
dede of deadly sinne before God.

Venial
sinne.

Venial sinne is committed by
actes and dedes, wherein is nei-
ther malice, nor contempt, but cu-
riositie or vanitie: as idle wordes
and thoughtes without consent of
euil. By venial sinne we be not
destitute of grace, nor separated
from subiiection to God, nor we do
not lose our Charity: but yet ther-
by our soules be darkened, and we
are made lesse apte to any good
worke, and a tēporal payne is due
for venial sinne, either in this life,
or in Purgatory, if we be not pur-
ged by suche meanes, as God and
holy Church hath ordeyned for the
same. But exactly to determine
and

and iudge of venial sinne, apper-
teyneth to God, and not to man.

what is the effect of the Sacra-
ment of Penance?

The effect of the Sacrament of Penance, is to purge a sinner, and absolue him from al sinne, to restore him to the Church, to re-
concile him to God, to enriche him with spirituall gyftes, and of the childe of the Diuel to make him the childe of God.

How must they behaue themselves
that would be confessed?

They must humbly knele downe
at the Priestes feete, & make the
signe of the Crosse vpo their brest,
and blesse them in the name of the
Father, and the Sonne, & the holy
Spirite.

Of the seven

Ghost, and then saie, Benedicite. And when the priest hath geuen them a benediction, they must be-
ginne to acknowledge themselves
synners, to God, our Lady Saint
Marie, with al the holy company
of heauen before their ghostly fa-
ther sitting in Gods steade: then
playnely expresse and declare their
sinnes comitted in thought, word,
and dede, in breaking the com-
maundementes of God: and how
they haue offended in the seven
deadlie synnes, and braunches of
the same, in mispending the fyve
outwarde senses, in not fulfilling
the seven woorkes of mercy bodi-
ly and ghostly. These thinges
with the circumstances declared,
the

the priest wil geue the penitēt syn-
ner counsel, how to auoyde synne,
and vpon penance inioyned, geue
him absolution.

Whether may euery Priest heare
confessions and geue
absolution?

Although euery Priest in ex-
treme necessity may heare cō-
fessions and geue absolution, yet
such priests as be heretikes, or ex-
communicated, suspended or con-
demned ordinarily, may not loose,
nor binde. Euery man and womā
is bounde to be confessed of their
owne proper curate: except either
by licence of their owne curate, or
otherwise they haue licence from
the Bishop or superiour authority,

Conest.
Later.

Of the seven

to choose them a discrete Priest to
be their ghostly Father.

Whether may every Curate of his ordi-
nary authoritie absolve from
every sinne?

Cases
pertaining
to y^e Pope
Cases
pertaining
to the bis-
hops.

NO. For there be some sinnes
so gricuous, that none may
absolve, but the Pope or his Leg-
gat: as burning of Churches, vio-
lent striking a Priest, and coun-
terfeiting of the Popes lettres or
Bulles. Some sinnes apperteyne
to the Bishoppe, or his Vicari-
ary to absolve: as incest betwen
kinsfolkes, deflouring of virgins,
manslaughter, breakers of vowes,
perjurers, witches, sorcerers, rob-
bers of Churches, they that strike
their

their Fathers or Mothers, Sodomites, burners of houses, they that ouerlye their Childzen, blasphemers, heretikes, aduuterers, & suche like. who so euer hath committed any of these, ought to go to the Bishop, or to his Penitentiary for absolution.

How often in the yeare is euery man
and woman bound to go to
Confession?

Euery man & woman is bound
(at the least) once in the yeare
(at Lent) to go to Confession: and
as often as they receyue the blessed
Sacrament of the Altar, if they
knowe or suspecte themselves to
be in deadly sinne.

Concil.
Florent.

whether

Of the seven

Whether is any man or woman bound,
to iterate and confesse againe any
sinnes, that they haue once
confessed to a Priest

In three cases we are bound, to ite-
rate & confesse agayne our sinnes.

1. First, if the Priest that we were
confessed of, lacked authoritie to ab-
solue such synnes as we had done.

2. Secondly, if the Priest that we
were confessed of, lacked discretion
and knowledge, to discerne and
iudge our sinnes.

3. Thirdly, if we haue diuided our
confession, shewing part to one
Priest, and parte to an other, by
meanes whereof our Wholly fa-
ther could not plainly vnderstand
our sinnes with the circumstances.

¶

Of the Sacrament of the Altar.

What is the Sacrament of the
Altar?

It is a Sacrament, wherein is
contained the body and bloud of
our Saviour Christ: which is con-
secrated upon an Altar by a law-
ful Priest at Masse.

Matth. 16.
1. Cor. 11.
Concil.
Lateran.

What is the matter of this
Sacrament?

The matter of this Sacrament
is breade of wheat, and wine
of y^e vine mixt with water: whiche
doth signify the ioyning of the peo-
ple to Christ. And also it doth sig-
nific the bloud & water y^e did flow
out of Christs side, when he was
peared to the harte with a speare.
what

The
matter.

Of the seven

What is the forme of this
Sacrament?

The
forme.
Concil.
Later.

The forme of this Sacrament,
is the wordes of Christ, wher=
with this Sacramente is made:
for the Priest speaketh in the per=
son of Christ. By vertue of the
wordes of Consecration the sub=
stance of breade is tourned & chan=
ged into the very body of Christ.
And the substance of wine is tur=
ned into y^e bloud of Christ, the ho=
ly Ghost working by a diuine
power: so that Christ is wholly vn=
der the forme of breade, & in euery
parte of the Hoste being broken,
Christ is wholly. Also vnder the
forme of wine, & euery part thereof
being separated, Christ is wholly.

What

What is the effect of this
Sacrament?

The effect of this Sacrament, is
to knitte, ioyne and incorpo-
rate the worthy receiuers thereof
vnto Christ. By the worthy re-
ceyuing of this blessed Sacramēt,
grace is increased, vertue is nour-
ished, steadfastnes is geuen against
frailtie, strength against tempta-
tion, the merites of Christes Pas-
sion are reuiued in vs, our bodies
and soules are spiritually nouris-
hed with this blessed Sacrament
(being the blessed fruite of holy
Marie) to be a medicine to expel
the poison, that came to al mākind
by the fruite that our first parentes
tasted of in Paradise, As that fruit
brought

The effect
Concil.
Florent.

Of the seven

brought everlasting death & damnation, so this blessed Sacrament is a pledge, to bring vs to everlasting life, & to restore vs to the ioye that was lost by our first parents.

who is the Minister of this
Sacrament?

The minister.

The Minister is a Priest lawfully ordeined and consecrated by a Bishop. It is required, that the Priest doe consecrate at Masse, hauing an intent to consecrate the body and bloud of Christ.

who is bound to receiue this
Sacrament?

Concil.
Lateran.

Every Christian man and woman hauing discretion, that is twelve yeares of age and elder, is bound at every Easter time to receive.

reine, and at other times as their deuotion wil serue them. In the primitive Church the people vsed often to receiue, as euery Sunday. Afterward deuotion began something to decay, that customably the people receiued thre times in the yere: as at Christmas, Easter, and Pentecost. Then afterward deuotion waxed so very colde, that it was thought good to the Church, to make a law, that euery man and woman vpon paine of deadly sinne, should receiue the blessed Sacrament at Easter time at the least. And it is conuenient, that euery christian man and woman against death receiue this Sacrament, to be their voyage provision.

Now

Of the seven

How ought euery man and woman to
prepare themselves to receiue the
blessed Sacrament?

1. Cor. 11. *F*irst, they ought diligently to
examine their owne conscience,
and if they perceiue any deadly
sinne in them, with a penitent hart
they ought to confesse their sinne
to a discrete Ghostly Father, that
hath authoritie to absolve them
from their sinnes: so hauing their
conscience purged from sinne, and
with a feruent and reuerent deuot-
ion, worshipping Christ in the
blessed Sacrament, they may safely
receiue. For as the benefit is great
in the worthy receivers, so the vn-
worthy receivers receiue their
owne damnation.

Of the

Of the Sacrament of extreme Vnction.

what is the Sacrament of extreme Vnction?

Extreme vunction or anoyling is a Sacrament wherein the sicke persons (by holy Oyle and the wordes of Christ) are relieved, that more happily they may depart out of this world, and also that their bodies may be restored to health, if it be expedient. This Sacrament is to be ministred to men and women lying in extreme sicknesse in peril of death, by Gods visitation, and not by violence of warre, or execution. And this Sacrament is not to be ministred unto infants, and such as lacke reason: for none

Iacob. 5.
Concil.
Florent.

A might

Of the seuen

ought to receiue this Sacrament,
but such as haue reason, and hum-
bly desire it for Gods sake.

what is the matter of this
Sacrament?

The
matter. **T**he matter is oyle oliue halo-
wed by a Bishhop, wherewith
the sick is anoyled vpon the eyes,
eares, mouth, nose, handes, & feete.
A man is anoyled vpon the reins
of the backe, and a woman vpon
the bealy : bycause concupiscence
reigneth most in those partes.

what is the foorme of this
Sacrament?

The
foorm. **T**he foorme is the wordes, that
the Priest speaketh, when he
doth annoynt the sicke in the fore-
said partes or places,

what

What is the effect of this
Sacrament?

The effect of the Sacrament of
anoyling is, to put away and
purge venial sinne committed by mis-
pending of our senses: & to purge
and put away sinnes forgotten.

The
effect.
Concil.
Florent.

This Sacramēt is comfortable
to the soule, & healthful to the body
as much as is expedient. And in
this Sacrament the holy Ghost
doth strengthē the sicke with grace
against the violent assaults of the
Diuel, and the terrour of death.

Who is the Minister of this Sacra-
ment of Extreme Anction
or anoyling?

The Priest is the Minister of
this Sacrament, whome the
L v sicke

Of the seuen

Man ought to send for, and before he
he receiue this Sacramēt, he ought
to be cōfessed of his mortal sinnes,
& receiue absolution of the Priest, &
also the Sacrament of the Altar,
and humbly desire the Priest for
Gods sake to be annoyled.

How should the Priest anoye them that
lacke eyes, hands, or any such partes
as should be annoyled?

The Priest must anoye y^e partes
that be there next adioyning
vnto those parts that should be a-
noyled: for althoughe any lacke such
partes wherewith they may offend
outwardly, notwithstanding they
haue those membes grounded in
the soule, & althings due ther vnto
them: whereby they may offend
inwardly

inwardly about those things that apperteyne to those members, although outwardly they can not be expelled.

Of the Sacrament of Order.

what is the Sacrament
of Order?

O Order is a Sacrament, wherein Concil.
grace or a spiritual power is Florent.
geuen to Priests, & to other mini- Mat. 10
sters in their Consecration, by the 1. Tit. 3
outward signe of imposition of the Tit. 3.
Bishops hands, to exercise effectu- Act. 13.
ally the ministratiō of the Church,
as in ministring of Sacramentes,
preaching & exercising of discipline,
And what so euer they doe in the
Church, according to the instructiō

Of the seven

of Christ & his Church, almighty
God doth ratifie, accept, & allow.
Therefore al people of what soever
Degree, estate, or auctoritie they be,
ought to obey þe Bishops & Priests
in causes Ecclesiastical. This is a
power of the Church, geuen to
them that be lawfully ordeined and
consecrated, whiche power is not
by lawes of men, or of nature, but
only of Christe aboue nature.

What is the matter of this
Sacrament?

The
matter. **T**he matter is that thing, by de-
liuering of which Order is ge-
uen: as Priesthoode is geuen or
deliuered by geuing of the Chalice
and Paten with breade and wine.
Deaconship is geuen by deliue-
ring

ring of a booke of the Gospelles. Subdeaconschip is geuen by the empty Chalice and Paten. And in like manner the inferiour Orders haue some special matter apperteyning to their Order: as the geuing of the keyes to the Ostiarie or Porter, the booke to the Exorciste, the booke of Psalmes and Prophetes to the Reader called Lector, the Candel and cruet to the Acolite.

what is the forme of this
Sacrament?

The forme is the wordes of The Order, whiche the Bishoppe speaketh: wherby an authoritie is geuen, to exercise some office in the Church, as in Priesthode the formal wordes be:

L iij

Accipe

Of the seven

**Accipe potestatem offerendi Sacrificium,
Missasque celebrandi, tam pro viuis, quàm
pro defunctis, in nomine Domini.**

By these wordes the Bishoppe
geueth authoritie & power to him
that receiveth Priesthod, to offer
Sacrifice, & to celebrate Masse both
for them y^e be alieue, & for them that
be deade, in the name of our Lord.

who soeuer shal receiue the Or-
der of Priesthod, must by degrees
receiue six orders befoze of the Bis-
shop: of the whiche Orders foure
be called Inferiour Orders.

Exorciste.

Exorcistes, which haue authori-
tie geuen to them, to expel Diuels
from them that be possessed.

Ostiar.

Ostiares or Dozters haue autho-
ritie, to keepe the Church doore, to
expel

Expel the vnworthy, and to let into
the Church the faithfull & worthe.

Readers, called Lectores, haue Lectores.
authoritie to reade lessons & Scri-
ptures in the Church: whereby
the vnderstanding of the faithfull
people is lightened.

Acolites haue authority to beare Acolites.
cruettes to the Altar with wine
and water, and to beare candelles
and tapers: wherewith the minde
of the people may be kindled and
stirred to deuotion.

These foure Orders haue not
continencie so annexed vnto them,
but that they may mary. Subdea-
con, Deacon, and Priest, haue Co-
tinencie so annexed to their Or-
ders, that they may not mary.

Sub-

Of the seven

Subdeacon.

Subdeacon hath authoritie to reade the Epistle, to prepare necessities for ministration, & to assiste the Priest in ministration.

Deacon.

Deacon hath authoritie geue to him from God by the Bishop, to reade the Gospel, & to assist y^e Priest in ministration of the Sacraments, and other offices in the Church.

Priest.

The Priest hath his hands sanctified and halowed by the Bishop, to sanctifie and blesse. And authoritie is geuen from God by the Bishop to the Priest, to minister Sacramentes, that is: Baptisme, whereby people first enter into the Church of God.

2.

Secondly, if after Baptisme any man fall into deadly sinne, the
Priest

Priest hath authoritie, to absolve them, if with a contrite harte they confesse their sinnes before him.

Thirdly, the Priest hath authority, to consecrate and minister the Sacrament of the Altar.

Fourthly, the Priest hath authority, to pray over the sicke persons, and to annoynte them with holy Oyle in the name of God: to the remission of their sinnes, and the saluation of the sicke, according to Gods pleasure.

Fifthly, the Priest hath authority, to ioyne those two persons together in Matrimony, that marrie in Christ.

What doth the Crowne
signifie?

Of the seven

I doth signifie, that they should be as Kings, to rule & gouerne spiritually, bothe themselves, and others. The shauing of the heares of vpon the crowne of the heade, doth signifie the renouncing and putting away of earthly affectiōs, & the lifting vp of their mindes toward heauen, making themselves heires of God, that they may haue their portion and part with God. The round circle of the crowne doth signifie perfection of life.

How many thinges doe let to
take Orders?

First, a woman may not take Orders, nor a childe, nor any that lacketh discretion, but he must be a man of full age, that shal take holy Orders,

Secondly, a seruaunt that is in bondage to his Maister, without his Maisters consente, may not take holy Orders: for if he do, his maister may compel him to do his seruice.

Thirdly, a manleuer in dede or consent, may not take holy Orders.

Fourthly, he that is not legitimate, may not take holy Orders without a dispensation.

Fifthly, he that is married may not take holy Orders (for continencie is annexed to holy Order) except by consent of his wife, who must vowe chastitie.

Sixthly, he that is Bigamus, whiche hath married two wiues, & knownen them both carnally: or he that

Of the seven

that hath married a widow, or a woman that is corrupt of an other, if after carnally he know her: or if he cōpany with his owne wife, after that she hath committed adultery with an other man: suche a man may not take holy Orders.

7. Seuenthly, he that lacketh any member, or hath defecte or deformitie, may not take holy Orders.

8. Eighthly, he that is infamed, or a slanderouse person hauing any notoriouse crime, may not take holy Orders.

who is bound to say Canonical
houres daily?

Concil.
Later.

HE that is within holy Orders
is bounde to say Canonically
houres. For Canonical houres, as
Matins,

Matins, Prime, & Hournes, Euen-
song, and Tumpen, with other
Diuine Seruice, be annexed to ho-
ly Orders to geue God thankes.
Also they that be beneficed, be like-
wise bound. If for negligence or
slouth any doe omitte their Diuine
Seruice, they offend God.

who is the Minister of this Sacra-
ment of Order?

The Bishop ordinarily is the Minister. The minister.

what is the effect of Order.

The effect of the Sacrament of
Order is, to geaue increase of
grace, by the imposition of the Bis-
shops hands, whereby one may
be a mete Minister in the Church
of God.

The
effect.
Concil.
Florent.

Of

Of the seven

Of the Sacrament of Marrimony.

What is Marrimony

Gen. 10.

Mat. 19.

1. Cor. 7.

Ephes. 5.

Marrimony, which is a signe of the coniunction of Christ, and the Church his Spouse, is a Sacrament, whereby man & woman lawfully ioyned together in mariage, do enter into an vndiuided societie or fellowship of life, & grace is geue therein, both honestly & Christianly to procreate Children, and to bring them vp godly, and also to auoide filthy lust and incontinencie.

What is the efficient cause of

Marrimony?

The efficient cause is, a mutual consent of the man and woman expressed by words of marrimony at the time present, when the man saith:

saith: I take thee to my wife, & the
womā saith: I take thee to my hus-
band. And therein ought of necessi-
tie be the presence of witnesses, & of
congruitie, the consent of frindes.

whether may a man put away
his wife for any cause?

A man may put away his wife Mat. 19.
for no cause, except for forni-
cation only: and if for that cause
any be separated at bed, neyther of
them may mary any other, as long
as both they live. For Matrimonic
is a perpetuall bond of a lawfull
Contract of Mariage.

At what age may Mariage be made?

Sponsages may be at leaue
yeares of age, but full consent
in Mariage must not be, before the
man woman

Of the seven.

woman be twelue yeares of age, &
the man fourtene yeares of age.

whether doth carnal copulation after
Spousage or trothplight, make
Matrimony?

If carnal copulation followe the
spousage or trothplight, with
this mind to be one to the other, as
man and wife, it maketh Matrimony:
but if it be for the intent of
fornication, it is no Matrimony.

If mā & womā bind theselues by
faith & trouth, or by book or he, with
mutual cōsent to marry either other
in time to come: although thereby
they be bound to marry, vpon paine of
setting themselves in a damnable
state, yet lackig the formal woordes
of Matrimony, it is no mariage.

If either of them marry any

either after the former promise, they must so continue, & not be separated. For although they spake woordes of promising mariage in time to come, the woordes of the time present must take place.

If man & womā with a natural consente in harte, shal speake some woordes of the time to come, thinking thereby, that they be made mā & wife before God: it standeth for Mariage, but not before man & the Churches iudgement, which must iudge vpon the woordes, and not vpon the mindes and intentes: and if either of them mary any other, they liue in adultery.

whereas holy Church hath euer detested & forbidde priuie cōtracts,

¶ ¶ ¶

Of the seven

Concil.
Tridēt.

yet when any such haue bene done
with consent & forniat woordes, it
hath bē mariage before God, whe-
ther they haue had witnesse or not.
Albeit this matter of priuy Con-
tractes, being thoroughly examined
at y^e last General Councel holdē at
Trent, the inconuenience that did
arise theroof diligently weighed &
considered : for the better safeguard
of the peoples consciences, & auoi-
ding contention, it was thought
good to the holy Ghost & the Fa-
thers assembled in the said general
Councel, to make al priuy cōtractes
void & of no strength, except the cō-
tract be made in the presence of the
Priest and other witnesses: so that
after y^e publicatiō of y^e said general
Councel, al suche priuie contractes

without the witness of the Priest & others, be void & of no effect, but that the parties so privately contracting may lawfully marry any other.

If any man & woman speake the formal words of Matrimonic for feare of their parents or frindes, or for any evil purpose, without consent of hart: they be not man & wife before God. If either of the do vse carnal copulatio with other, & gaue no cōsent in hart, they cōmit fornicatio, as long as he or she continue in y same mind: wherein y next remedy is, to geue cōsent of hart to y which was spokē before in words & so be they mā & wife before God.

How many thinges be required in Matrimony of necessitie

Two thinges, Consent of both

Of the seven

their hartes, & woordes expressing the consent of both their mindes.

Also some thinges be required in matrimony, y^e y^e Ordinary for some necessary causes may dispense in: As y^e banes ought to be asked thre solene daies before y^e time of mariage as y^e Ordinal doth plainly appoint.

And certaine times and dayes in the yeare the ordinance of holy Church doth forbidde mariage to be solemnised, that they may geue themselves more conveniently to
1. Cor. 7. prayer, as the scripture doth teach.

The times that the solenization of matrimony doth cease in the Catholike Church, is from the saturday next before Aduent Sunday, vntil the Octaue of the Epiphany: fro the saturday next before Septuages-

lima Sunday, vntil the Octaues of Easter be past, that is to say, vntil the monday next after low Sunday: frō the Sunday before the Rogatiō weeke, vntil Trinitie Sunday.

How many things do let matrimony to be contracted, and dissolue matrimony that is made?

Fyrst, Error of the person, when one is brought in for another: except after that it is knowen, both the parties consent to the mariage,

1.

Secondly, when the man is within holy Orders: or if either of them be professed in Religion, or haue vowed Chastitie.

2.

Thirdly by consanguinity, which extendeth to the fourth degree.

3.

Fourthly, by Affinitie, which ex-

4.

By iij. iij.

The offices of

tendeth to the fourth degree.

3. Fifthly, by spiritual kinred, which is betwene y^e partie y^e is baptized or confirmed, & his Godfathers and godmothers, & also betwene y^e godfather or Godmother, & y^e parents of the child so baptised or confirmed.

The fift Chapter, of the offices of Christian iustice.

Tit. 2. Sobriè, piè & iustè viuamus.

Soberly, godly, & iustly let vs live.

How many offices of Christian iustice be there?

Psal. 3.

1. 10. 3.

Isa. 1.

Two: the one is to decline from euil, the other is to doe good.

How can a man be able to perfoyme these two offices of iustice?

Iean. 9.

2. Cor. 3.

Lut. 1.

He can not truly of himself, but being holpen by the grace of God, & instructed by y^e holy Ghost,

a Christian man may & ought (as Rom. 8.
muche as the state of this life doth Tit. 3.
permit) to liue iustly & fulfil y^e law.

By what degrees be we brought
into sinne?

By suggestiō of y^e Diuel, delecta- Pro. 11.
tiō of y^e flesh, & cōsent of y^e mind, Ioa. 11.
who be the most greuous sinners?

They that sinne wilfully of mere Pro. 2.
malice. Also they, y^e do boaste of
their sinne. Thirdly they, that with
contentious wordes strue against
them that geue them good counsel,
and vicerly contemne the same.

which be the sinnes so abominable, y^e cri-
vnto God in heauen for vengeance?

The Scripture doth make men-
tion of foure, y^e be most horrible
& abominable in the sight of God.
The

The offices of

1.

Gen. 4. The first is, voluntary or wilful manslaughter. How the innocent blood of Abel cried from the earth to God, and how Cain was punished, it is euident.

2.

Gen. 18. The second is Sodomitical sin, man with mā, or woman with woman, against nature. How the cry of this most abominable sin came to God from the earth: and how God powred downe fyre & brimstone to destroy y^e wicked Sodomites, it appeareth plaine in Scripture. This terrible exāple putteth in remēbrāce y^e perpetually to burne in hel with fyre & brimston, is a punishment due for thē, y^e cōmit sin against nature.

3.

Ex. d, 22. The thirde is oppression of the poore, fatherlesse children and widowes, How God punished Isha-

rao and the Egyptians, for oppressing the Israelites, the Scripture doth shew. Oppressours can not escape Gods vengeance.

The fourth sinne, that crieth to God for vengeance, is : to keepe ^{4.} ^{Iacob. 5.} backe the wagies of the hired servant or workeman, when he hath done his seruice or woork.

Whether is it not sufficient for a Christian man to do no euil?

TO doe no euil, is but the halfe ^{Psalme. 36.} part of christiā iustice. It is not ^{Rom. 12.} sufficient for a Christiā mā, to do no euil, but he is bound to do good : for as S. James saith, He y knoweth ^{Iacob. 4.} how to doe good, and doth it not, he doth commit sinne. And also ^{Matt. 3.} the Gospel saith : Every tree that doth

The offices of

Doeth not bring forth good fruit, & shall be cut downe & cast into y^e fire.

What kind of good woorkes ought a Christian man to doe?

Tob. 12. **F**asting, almes-deedes, mercie & praier. That praier is good (saith the Scripture) that is ioyned with fasting and almes-deedes. What is fasting?

Hieron. **F**asting is a foundatiō of vertue whereby vice & syn is repressed, & the minde is lifted vp: the body is chastised, & the flesh made subiect to the spirite: obedience is exercised, and the grace of God obtained. By fasting the soule is nourished.

Concil.
Magunt.
c. 35. &
Bracca.
2. cap. 9.

The maner of fasting is, certaine dayes & times, according to the custom & precept of the Church, is abstinence fro^m flesh, & to eat but one me

decat meale in the day. The time of
 y^e Lēt is moze streightly to be kept,
 then other times of fasting: bycause
 Lent hath for it the institution of
 Christ. The sixt general Councel, in
 the Lent time doth forbid to eate
 egges, or cheese, except necessity re=
 quire, or dispensation be obteyned.

Concil.
 Constanti-
 tin, 3.

what is prayer?

Prayer is a lifting vp of y^e mind
 to God, wherby we desire, euil
 or aduersitie to be put away, or els
 we desire good things to ourselues
 or to others, or we do prayse God.

Damas.

what is almesdeedes or mercy?

It is a benefit, wherewith we help
 & succour the necessitie or misery
 of others, for the honour of God,
 with a good affection & compassiō.

How

The offices of

How many kindes of almes or mercies be there?

There be two kindes of almes or workes of mercy: the one is called corporal, the other spiritual.

The workes of mercy or pitie
Mat. 25. corporal be seuen. To fede the hungry, to geue drinke to the thursty, to clothe the naked, to visite the prisoners and sycke, to harbour the harbourlesse, and burie the dead.

The woorkes of mercy or pitie
1. Thes. 5. spiritual be seuen. Discretely to
Jacob. 5. correcte them that offend, to teache
Rom. 15. the ignorant, to geue good counsel
Matt. 6. to them that haue nede, to pray vnto
& 18. to God for the health of our neighbour, to comfort the comfortlesse, patiently to suffer iniuries, to forgiue offenses done against vs.

God graunt vs so to doe, that we may liue. And here now let vs make an ende. For after thou knowest once (Gentle Reader, or diligent learner) what thou oughtst to liue (which two points I haue prosecuted in this short Catechisme) what remaineth but to make an end: For the rest now is to be committed vnto thy practise, y like as thou knowest through my simple & plain instructiō what is to be don: so thou study & labour to exēptie & shew in thy cōuersation y which thou knowest. Especially, whereas I now haue no more to say vnto thee, and God wil begyn to haue a saying vnto thee, except thou kepe his lawes and commaundements. Matt. 19.

For

The offices of

For whē y^e Son of mā shal come in
his Maiestie & al his Angels with
him, thē shal he sit vpon y^e scat of his
Maiestie, & al natiōe shal be gather-
ed together before him &c. y^e wicked
shal go into euerlastig punishmēt,
& y^e iust into life euerlastig. Be faith-
ful therfore in al articles y^e are to be
belueed, be deuout in thy prayers,
be louing & obedient as touching
the Cōmaundments of God & his
Church, be wise in receiuing y^e Sa-
craments, & make not light of y^e re-
medies of thy sinnes & infirmities.
Be diligēt in y^e workes of mercy, &
take in good part this my smal la-
bour, whiche, I trust, shal bring
great profit vnto thee, and God
grasit it may be so great, as I haue
and shal wish it to be. Amen.

To the Reader, concerning the holy Ceremonies of Gods Church.

... do



ANY wise and learned men haue thought it good, that I should ioyn to the Catechisme (vvhiche I did lately lette forth for the instruction of yong children in matters of the faith) a brieve declaration of certaine Ceremonies, vvhose signification is not so vvel knovven to the ignorant people, as they should be.

It is therefore first to be knovven, that no cumpanie of men can meete together in one mind and consent of hart, for the true seruice of God, except they haue certaine holy signes, vvhich by both their vvorship tovvards God may be stirred vp, and the profession thereof tovvards

N. their

Aug. contra
Faus.
Manich.
Lib. 19.
cap. 11.

The vse and meaning

their ne. iours may be seene. And there-
vpon as wel in the law of the Iewes, as
of ~~the~~ Christians holy signes and Ceremo-
nies ~~in the~~ alwaies in vse, by the ap-
pointment of God him selfe, or of his Pro-
phetes and Apostles. But for so muche as
the state of the Iewes did beare outward-
ly a forme and shew of seruing God ra-
ther like children, then lyke men, yea ra-
ther in a bond, then in a free sort: their
Ceremonies were in maner al expressely na-
med in the Law vnto them, bycause it was
presupposed, that they of themselves were
not able to iudge, what was conuenient
for this or that Sacrifice, or els for this or
that time, vnlesse it were by their maister
and Lawmaker namely prescribed and ap-
pointed.

Isaie. 54. But for so much as the state of the new
Ioan. 6. Testament is free, as wherin men of al nas-
1. Ioan. 2. tions are taught of God him selfe, and are
Iere. 31. anoynted inwardly with the holy Ghost,
hauing

hauing the Law, not of Moyſes, but of Heb. 8.
 God writen in their hartes and bowels & 10.
 (as the Prophetes and Apoſtles do witz 2. Cor. 3.
 neſſe) therefore (the holy Sacraments being
 made and inſtituted of Chriſt himſelf) moſt
 of the other ceremonies were leaſt to the
 diſcretion of the Apoſtles and of their ſuc-
 ceſſours. For which cauſe S. Peter with the
 reſt of the Apoſtles and Prieſtes at Ieruſa-
 lem ordeyned and decreed, what was to
 be obſerued of the Gētils, who were new-
 ly conuerted to the faith. And S. Paule ha-
 uing declared, what he receaued of Chriſt
 touching the Sacrament of the Altar, ad-
 deth of his owne authoritie: Cætera cum
 Venero, diſponam. The reſt I wil ſet in or-
 der, when I ſhal come.

Act. 15.

1. Cor. 11.

Vpon which wordes of S. Paule, the
 great Clercke S. Auguſtine writeth thus:
 Apoſtolus de hoc Sacramento loquens, ait:
 Cætera cū venero ordinabo. Vnde intelligi
 datur, quia multum erat, vt in epiſtola torū

Aug. in
 epiſt. 118.

N ij illum

The vse and meaning

1. Cor. 11.

illum agendi ordinem insinuaret, quē Vniuersa per orbē seruat Ecclesia, ab ipso ordinatū esse, quod nulla morum diuersitate variatur. The Apostle speaking of this sacrament, saith: The rest I vvill sette in order, vvhen I shall come. Vvherevpon it is geuen vs to vnderstand (bycause it vvvas much (or hard) to touche in an epistle the vvhole order in doing, vvwhich the vvhole Church throughout the vvhole vvorld doth obserue) that thing vvhicke is varied vvith no diuersitie of customes, to haue bene ordeined by the Apostle Saint Paule. Marke vvhat S. Augustine saith: Vvherin soeuer al Churches agree in celebrating Masse, that thing he doubteth not, to haue ben ordeined of S. Paule. Of this kind are holy Altars, secret praying at certain times of the Masse, praying for the lyuing, and for the faithfull soules departed, the vse of receauing the blessed Sacrament in the morning, or fasting: vvith

vvith many other like ceremonies, vvhich
 al Churches in al countries haue alvvaies
 vsed. And that vvhiche is namely said of
 the ceremonies belonging to the chief Sa-
 crament, is likewise to be vnderstand of
 al other Sacraments. For the Apostle said
 generally: State, & tenete traditiones, quas
 didicistis siue per sermonē, siue per episto-
 lam nostrā. Stand steddie, and kepe ye the 2. Thes. 2.
 traditions vvhich ye haue learned, either
 by our talke, or by our letters. And S. Au-
 gustine sayeth lykewise generally: Quæ
 non scripta, sed tradita custodimus, &c.
 Those things which we keepe, not being In ep. 118.
 vvritten, but being delyuered, vvhiche at
 the least are obserued throughout the
 whole worlde, are vnderstanded to be kept
 by the commending and decreeing of the
 Apostles them selues, or els of the general
 Councils, whose autoritie is most holsome
 in the Church. As that the Passion of our
 Lord, and Resurrection, and ascensio into
 N in heauen,

The vse and meaning

heauen, and the comming from heauen of the holy Ghost are solemnely kept euery yeare : and so of any other thing, which is kept in euery place wher the Church spreadeth it selfe.

It were easy to shew, that many other auncient Fathers do speake in like sort of our holy Ceremonies, were it not about the measure of a brieue Catechisme, to stand about that matter any longer, Therefore now I wil talke more particularly of certaine speciall Ceremonies, and the meaning thereof.

The vse and meaning of the holy Ceremonies of Gods Church.

Why is holy water vled in the Church?



It is vled, to put Tit. 3.
men in mind of Mat. 28.
the water of Ba-
ptisme, where-
in their sinnes
were cleansed,
thorow y^e name
of the B. Tri-

nitie called vpon them, & thorow
their owne or the Churches faith.
And therefore as men by the water
of Baptisme entred into y^e Church,
whiche is the mysticall body of
Christ: so at the entering into the

R liij

mate=

The vse and meaning
materiall Church, they sprinkle
themselves with holy water. For
albeit the Baptisme it self can not
be repeated, yet the remembrance
thereof is most laudably preserued
in al good Christians.

How olde is the vse of Holy water?
I came euen from the Apostles,
as it may be thought. For men-
tion thereof is made in the Epistle
of Pope Alexander, who was the
fift Bishop of Rome after S. Peter.

Can Holy water driue away
diuels?

N Ot only Holy water, but ma-
ny other holy thinges are of
power to driue awaie diuels from
their bodies or places, who vse
them in a right faith. For, as tho-
row

rowe our synnes the diuell hath
 power to vse, not only his owne
 malice, but also Gods creatures to
 our hurt: euen so faithfull men take
 power of Christ, not only to resist
 the diuel by their owne faith, but
 also by the creatures, vvhich are
 sanctified by Gods word and praier.
 And so doth Theodoretus an an-
 cient writer of the Ecclesiastical hi-
 storie witnesse, y diuels were cast
 out in the old time. For whereas the
 diuel staid the fyre that could haue
 no strēgth in burning of an Idols
 temple, Marcellus the Bishop of
 Apamea caused his Deacon Equi-
 tius to bring water in a vessel,
 which being set vnder the holy Al-
 tar, the Bishop prayed, and when
 he

2. Tim. 4.
 Eccles.
 Histor.
 Libr. 5.
 cap. 21.

The vse and meaning

he had made the signe of the Crosse
vpon the water, he willed his faith-
ful Deacon to sprinkle the said wa-
ter vpon the flame, quo facto, con-
tactus aquæ impatiens dæmon au-
fugit. Which being done, the deuil
not being able to abyde y^e the wa-
ter should touche him, fled away.
And verily whosoener now a daies
can not abyde to haue holy water
sprinkled vpon him, he may wel
suspect, that a deuil hath power on
him, who is afeard of the said holy
water, & therefore kepeth his ser-
uant from it as farre as as he can.
Thus we see both the profit, & the
antiquitie of holy water.

Why is sensing vsed?

It betokeneth, that as the sweet
perfume of frankincense ascen-

deth vp into the ayre: so our pray-
ers ought to be directed as a sweet
smel in the sight of God. And as Psal. 140.
the Angel taught Tobias, to driue
away the diuel by kindling of the
lyuer of the fysh: euen so the like Tobie. 6.
kindling of frankincense with the
lyke faith and deuotion, doth helpe
to driue away the diuel, and to de-
fend the faithfull people from his
iniuries and assaults.

How long hath sensing ben vsed?

Euen from the Apostles tyme,
as it may appere by the words
of Dionysius the Areopagite, in his Dionysius
Eccles. Hier.
rarc, cap. 3.
booke of the holy order and gouer-
nemēt of the Church, where he ex-
pressely nameth that ceremonie.
In the solempne Masses also of S.
James, & Chrysostom it was vsed,

The vse and meaning

what meaneth **P**rocession?

Procession was ordeyned, partly to protest and to shew euerywhere by our deedes the Christian faith (as by caryng openly before vs the bāners & tokēs of Christs death) partly also to betoken, that euen as we go out of the Church, and after a pilgrimage made come into it againe: so Christ comming from the bosome of his Father to take fleshe of the blessed Virgin Marie, did after his peregrination made in this world retorne to his father again, whither also we hope to folow him.

Psalm. 18.

why is the Crosse caried before
vs in **P**rocession?

To make vs vnderstand, that
al our

at our pilgrimage in this life ought
to be in the faith, merit, and exam-
ple of Chyistes painful conuersa-
tion, by whose only death we come
to life, if yet we suffer with him, to
the ende we may reigne & triumph
with him.

1. Pet. 4.
Philip. 2.
Rom. 8.

what may we learne by holy
Candels?

Fyrst, that God is a consuming
fyre, whercof the very burning
candel doth warne vs.

Deut. 4.

Secondly, that as the candel be-
ing one kind of creature consisteth
of fyre, waxe, and weeke: so Christ
consisteth of the Godhead, soule, &
flesh, al being in one person. There-
fore on Candelmasse day by carryng
a holy candel, we do wel represent
ours

The vse and meaning

our Lady carryng Christe to the
Luc. 21. Temple in her armes.

Thirdly, we ought alwayes to
haue the syze of charitie in our
Matt. 25. hartes, as the wise virgins had.

Last of al, by the torches whiche
Hieron. are lighted at the singing of the
contra Vigilant. gospel, it is signified, that the word
Psalm. 118. of God is the light of our soule.

why are candel set before Images?

They betokē that their works did
so shine before men, y men glo-
rified God in heauen thereby. And
Ioan. 5. Christ himself called S. John Ba-
ptist a burning candel which gaue
light. And he said to his Apostles:
[Matt. 5. Ye are the light of the world.

what do holy ashes meane?

They warne vs to do penance
Iona. 3. as the Ninuites did, & therfore

at the beginning of Lent (which is the time of penance) they are layed on our heades or foreheades, to be token, that we must lament our former evil life, according as Christ said: Except ye do penance, ye shall al perish. Luc. 13.

why was the fast of Lent ordeyned?

TO the intent, that we y^e members should according to our habilitie followe the example of Christ our head, protesting by our deede, that he fasted fortie dayes for our necessities, & not for his owne. Itē as not only Moyses but Elias fasted fortie dayes, so was it signified that not only the bond of the law, but also the free grace of the prophetes

Math. 4.

Exo. 34.

3. Re. 19.

The vse and meaning

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Math. 4.
Exo. 34.
3. Re. 19.

The vse and meaning

phetes nedded the said fast of fortie daies: & we are now in a prophetical state, seing it is witten of our time, that God wil poure his spirit vpon euery flesh (or nation) & that al men shalbe taught of God, as in the old time the prophetes were.

Ioel. 2.

Ioan. 6.

Hieron. in
epist. ad
Marcel.
Ignatius
in epist. ad
Phil.

who instituted the fast of the Lent?

The Apostles themselues, as S. Hieron teacheth, & therfore eue Ignatius, who was y^e disciple of the Apostles, comaundeth y^e Christiāns, not to despise the Lent or the fortie dayes, bycause it conteineth a following of Christes conuersation.

How is Lent to be fasted?

With eating drie meates suche as do ingender least bloud, & consequently do least prouoke carnal

nal lustes. For which cause al flesh
 & whit meates are forbiddē: vnlesse
 necessity, reasonable dispensatiō, or
 a custome lausfully prescribed doe
 otherwise permit. Also except men
 by age, great labour, or sickenes, be
 excused, they ought to take but one
 meale on a fasting day, which in the
 old time was toward night. For as
 the perfit fasting is to eate nothing
 at al: so in them who can not beare
 such an abstinēce, it is permitted to
 make one meale. As for drinkings
 at night, or eating any other thing
 (whiche yet may not be a meale) so
 that no fraude be vsed: it is sufficiēt
 to kepe the custome whiche is al-
 lowed by the lausful Bishhop of the
 Churche wherein we liue.

Eccles.
 histor. li. i.
 ca. 19.

August.
 epist. 86.

August. in
 epist. 118.
 & in fine
 epist. 86.

¶

why

The vse and meaning
why are Images couered in
the Lent :

AS holy Images are set vp in
Bods Church at other times
to represent vnto vs, y^e the Saints
reigne with God in heauen : so in
the Lent they are couered and kept
from our sightes, to betoken, that
Isai. 54. sinnes & iniquities (for the whiche
we then doe penance) diuide be-
Exod. 34. tweene God and vs : hiding his
face and glory from vs, even as
2. Cor. 3. the vaile hid Moyses face from the
hard harted Jewes. And therefore
when the good Christian looketh
vp, and seeth not the gloriouse re-
presentation of heauenly ioy, which
in the Church was wont by his
eye to come to his minde) he hath
warning thereby, to crie out : woe

to me : My sinnes haue hiddeⁿ Gods glo^{ry} from me, except by his grace I may come to true repentance, & to do penance for them. And so he is warned, to cal vnto God for true cōtrition, Sacramental cōfession, and tempo^{ra}l satisfaction.

Isai. 59.

1. Cor. 7.

Ioan. 20.

What signified the veile, which is drawe betwene the people and the high

Altar in the Lent?

AS our first parentes hauing sinned, were kept from Paradise with the fyrie sword of the Angel, & as in y^e tabernacle of Moyses there was a veile betwene the inmost and the outward holy place : and as the letter of the Lawe is a veile, which kepeth the meaning of the holy Ghost fro^m them, who be-

Gen. 3.

Heb. 9.

2. Cor. 3.

Dy - lue

The vse and meaning

Mat. 27.

lene not rightly in Christ: so to vs
y beleue & liue not wel, our sinnes
are a veyle & couer whiche kepe vs
from Christ. But as by the death of
Christ the veyle of the temple was
torne in sunder, & al the secretes of
the inmost holy place lay open to
them who did beleue: (in token
whereof the lentē veyle is also cast
downe in the passion weeke) so to
them, who after due penaunce do
againē worke the wil of God tho-
row his grace, the veyle of iniqui-
tie is torne downe, and the grace
of Charitie lyeth open.

why do the people beare palmes the
Sonday befoze Easter?

For remembrance of the notable,
miraculous, & triumphāt entrie,
which Christ made into Ierusalem

that day, at which time y^e Israelites
 did cast not only bowghes of trees,
 but also their garments in his way
 for honours sake. And the Childreⁿ
 cried: Osanna to the sonne David. Matt. 21.
 Al which ceremonies we stil main-
 taine to the honoz of Christ, as the
 faithful Israelites once did then: &
 the Protestants stil disdayne y^e same,
 as once the stubbozne & hard harted
 Jewes did. Our palme bowghes
 also betokē, that we ought to fyght Philip. 2.
 against y^e devil, the flesh & y^e world, 1. Tim. 4.
 euen til death, as Christ did, in
 which death both his victorie was,
 and ours must be perfetely ended.

What signifie the sewer and twenty can-
 dels that are set vp on Wednesday
 before Easter euen?

Q. 10

A. They

The vse and meaning

They signifie the twelue Prophe-
tes, & the twelue Apostles,
and thereby all iust men, who by
preaching and good life gaue vnto
vs light and a true testimonie of
Christes Godhed and manhod, but
yet they were all after a certaine
sort dymned, and (as it were) their
light was putte out one after an
other, bycause they sinned as men,
at the least venially: and none of
them was that light, which shew-
ing it selfe without blemish, light-
neth euery man coming into this
worlde, whiche is Iesus Christe
the euerlasting light. And yet for
so muche as they beleued in him,
their light in him is now also euer-
lasting.

2. Ioan. 1.
Ioan. 1.

Apoc. 21.

why

why is the old fyze quenched, and new
fyze halowed on Easter euen?

To shew, that in Christ we are
made new men in spirite, and Ephes. 4.
that we must cast of the olde man, Ephes. 5.

which came by our parentes car-
nal generation, & take newe light
of Chyistes death and resurrection,
walking as the Children of light.
Therfore y Clergy going to halow
y new fyze, saith y Psalme Dominus Psal. 26.
illuminatio mea & salus mea. The
Lord is my light & my Saluation.

why is the Paschal of wax halowed and
set vp in the Church?

To represent Christ, who is the Exod. 13.
truth signified by the pillour of
fyze, whiche gaue light to the chil-
dren of Israel by night. And as
Christ

The vse and meaning

Marc. 16.
Ioan. 20.
& 21.

Christ at certaine times appered to his Disciples after his resurrectiō: so is the Paschal taper in remembrance thereof lighted at certaine times from Easter til Ascension.

Why is the font halowed?

Dionysius
Eccles.
Hierar. c. 2.
Baül de
Spiritu
sancto.
cap. 27.

1. Cor. 15.
Actor. 2.
Rom. 6.

Bycause the Apostles did so institute, as may appeare in S. Dionysius, who lyued in their time. Also S. Basil confesseth, that the custome to blesse the water of Baptisme came from an vntowiten tradition. The feastes of Easter & whitsonday are chosen for y^e purpose, bycause in the one Christ after death rose out of his graue: in the other he sent downe y^e holy Ghost. Now in Baptisme (as S. Baule saith) we are buried with Christe, and ryse againe to walke with him

in a new lyfe, and the sanctification of the new man, which we take & beare, is wrought in Baptisme first of al by the holy Ghost. Ephes. 4. Tit. 3.

why are belles hallowed?

To thend nothing may be prophane, which serueth for Gods Religio, bycause he is infinitely holy, whom we serue. And therby the deuils also are the more vexed and driuen the farther of, bycause they know them to be the signes, & as it were the trumpets calling faithful souldiers to heare Gods word, and to make common prayer. 1. Pet. 1.

why is the Church hallowed?

Bycause it beareth a figure of the liuely members of Christ, whiche is holy and vnspotted in her faith and 1. Pet. 1.

The vse and meaning

Ephes. 5. and religiō. Item to cause the men
who come thither, to be the more
stirred to prayer, & to be the sooner
heard in a holy place, as it may wel
appeare, y^e the holy Ghost taught
vs to beleue by y^e dedicatiō of Sa-
lomons temple: where a special
grace is desired for them, who pray
in the temple dedicated to Gods
holy name.

why is the Altar consecrated?

3. Reg. 8. **T**hat the chief protestation and
shewing of external Religion
(which is external sacrifice) may be
offred vpon a most sollemne & reue-
rend place. For although the whole
Church be generally hallowed: yet
the Altar being within the same
Church, hath a most special sancti-
fication,

fication, as which beareth y^e roome
 in our holy doings, which y^e Crosse
 it selfe bare, when Christ dyed vpon
 it. And seeing Noe buylt an Altar, Gen. 8.
 and Abraham is noted not only to & 22.
 haue offered vpon his sonne, but also Iacob. 2.
 to haue done it vpon the Altar: seing
 also that in the tabernacle of Moyses,
 & in the Temple of Salomō the
 Altar was so holy, that (as our Sa- Matt. 23.
 uiour himselfe saith) it sanctified &
 made holy the gift which was layed
 vpon it: by the same reason our Al-
 tars should muche more be halo-
 wed, as which conteine that body
 vpon them, for whose sake al Altars
 were halowed, and al Sacrifices
 were made. wherefore Optatus an
 auncient wyter speaking against
 the

Contra
 Parme-
 nianum
 lib. 6.

The vse and meaning

the Donatistes, who in his time destroyed the holy Altars of the Catholikes, saith: Quid est enim Altare, nisi sedes corporis & sanguinis Christi? For what is the Altar, but the seate of the body and bloud of Christ? That is to say, the place where Christes body and bloud doth remaine, during the time of the unbloudy Sacrifice.

What do the Altar clothes signifie?

Verely they represent the good affection, which faithful people haue to honoz the place of Christes residence. For as the Apostles being commaunded to bring the Asses vnto Christ, did vpon their owne good affection cast their clothes vpon the Asses, to thende Christes seate might be made the more honora-

Matt. 21.

ble: so doe the faithful followers of
the Apostles decke and sette forth
the place where Christ in a mystery
presenteth himselfe vnto vs. And
therfore S. Hierome prayseth Ne-
potianus, for prouiding carefully, y^e
the Altar might be neate & cleane.
Erat sollicitus, si niteret altare, si pa-
rietes absque fuligine, si pauimenta
terfa, si ianitor creber in porta, vela
semper in ostijs, si sacrificiũ mundũ,
si vasa luculẽta, & in oẽs ceremonias
pia sollicitudo disposita. He was
careful, to see, that the Altar might
shyne, that the walles might be
without the smoke of the tapers or
lampes, that the pauiments might
be neate, that the porter might be
often at the Church doore, that the
clothes

Ad Heliod
deepitaph.
Nepotiani.

The vse and meaning

clothes might alwayes couer the
doores, that the Vestrie might be
cleane, that the vessels might be
bryght, and that his godly careful-
nes might be wel disposed toward
al the Ceremonies.

what meaneth the apparel which the
Priest weareth at Masse?

1. **T**he Amice, which y^e Priest first
putteth on his head, doth signi-
fie the clothe, wherewith Chyistes
face was couered, whilst y^e Jewes
Mat. 26. buffeted him, saying: Areade, who
did stryke thee?

2. The Albe, which is a long white
garment, representeth the white
coate, wherewith Herode did send
Chyiste backe to Pilate, reputing
him as a foole.

3. The Birdle betokeneth the

skourge wherewith Chyste was
 whipped. And the Fanel, which the Ioan. 19.
 Priest putteth on his left arme, be- 4.
 tokeneth the coard wherewith they Ioan. 18.
 bound Chyst, when they first tooke
 him. As also the Stole represen- 5.
 teth the other ropes, wherewith
 they bound him to the Pillour
 whiles they whipped him.

The vpper vestiment doth be- 6.
 token the purple garment, where- Ioan. 19.
 with Chyst was cloathed in deri-
 sion, when they saluted him king
 of the Jewes. Thus y^e priest going Cyprian,
 to make the Sacrifice of y^e Church lib. 2. ep. 3.
 which it learned of Chyst, doth in
 outward signes set before our eyes
 y^e history of Chyestes Passiō, which
 is the true paterne of al sacrifices.
 The

The vse and meaning

The Priest then being so clothed setteth briefly before vs al the life of Christ, but most specially of al the circumstances of his death. He cometh therfore from the vestrie to the Altar, as it were shewing, how Christ came from heauen into this worlde. He beginneth the Masse with some part of a Psalm, which he repeterh twice or thrice, in shewing the Prophetes & Patriarches to haue prayed for, & to haue reioyced at the day of Christes incarnation, which they saw in spirite. He cryeth out for mercy nine times, geuing vs to vnderstand, y his Sacrifice depēdeth vpon Christ, & not vpon our merites. He beginneth y Gloria in excelsis Deo, Glozy in the highest

1.

2.

Ioan. 8.

3.

4.

highest vnto God, putting vs in
mind of the hymne & praise, whiche
the Angels sang at Chyistes birth.
And therewith he saith: The Lord
be with you: which is no more but
the propheticall naming of Chyist,
who is called Emanuel, that is to
say, the Lord with vs. The Collect
signifieth, the whole Church with
one accorde to haue prayed for the
coming of our Saviour, and by
him only to trust for saluatio. The
Epistle doth resemble y^e preaching 7.
Matt. 3.
of S. John Baptist. The moor-
ning song of the Gaile sheweth
y^e penance which ensued among the
good men vpo S. John Baptists
preaching. The ioyful song Alle-
luia betokeneth the spiritual ioye,
8.
9.
which

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whiche after their penaunce done
they obtained, partly in this life, &
specially in the life to come: for
Matt. 5. those who moorne in God, shalbe
conforted. The Gospel betokeneth
the preaching of Christ. The Crede
witnesseth, what great fruit of pro-
fessing the true faith, insued vppon
Christes preaching, whiche is not
only shewed by woordes, but also
by workes: whilest the deuout per-
sons offer vnto God before the Al-
tar some of their tempozal goods
and substance, either to be cōsecrea-
ted vnto God (as bread and wine)
or to be distributed to the poore, or
els to be employed to the vse of the
Church, as wax and oyle. At the
length the Catechumens & lerners
of the faith being remoued out of

Dionys.
de Eccles.
Hierar.
cap. 3.

the Church, the Christians proper sacrifice is begonne. At which neither nouices in faith, nor infidels may be present: bycause it is most subiect to the derisio of the wicked.

Bread & wine then is brought to the Priest at y^e Altar, to the ende he may do with them as Christ in his last supper did, when he was now going to his death. The Chalice betokeneth y^e graue, the white corporace betokeneth the white shete, wherein Ioseph did fold Christs body, when it was laied into the graue, & the paten representeth the stone wherwith the graue was couered. But bycause al this is don, onely to bring Christs death vnto our remembrance, and not to bury

Id u

Christ

1.

2.

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4.
Matt. 26.

6.

Christ againe : therefore the Priest
after Secret prayer (whiche Christ
also vsed in the garden befoze his
passion) crieth : lift vp your hartes.
& againe: Thanks vnto our Lord
God, who hath both redemed vs,
& left vs these mysteries of his glo-
rious death, resurrectiō, & ascensio.
After which praises and thankesge-
uing by the Priest, al the people or
suche as supplie their place, do sing
in the honoꝛ of the blessed Trinitie
thre times, Holy, Holy, Holy, the
Lord God of Hostes, blessed is he
that cometh in the name of ꝑ Lord,
Alanna in the highest.

7.

8.

The Priest now entring into the
most holy meditations of Christes
death, comendeth to God ꝑ whole
Church dispersed throughout the

whole worlde, & those by name for
 whom he is bound to pray, as the 1. Tim. 2.
 Pope, the Bishop, the King, & his
 owne frindes. And bycause this is 9.
 the cōmon sacrifice of al y Church,
 he reuerētly maketh mentiō of the
 blessed Saintes which reigne with
 Christ, & desireth to be holpen by
 their praiers, whō he doubteth not
 to heare him, bycause they liue with
 Christ & in him see our neccssities, Philip. 1.
 when we cal to them, much better
 then y Prophets sawe their hartes, 1. Reg. 9.
 who came vnto them for ayde or 3. Reg. 5.
 succour. And being thus prouided,
 he making many times the signe of 10.
 the holy Crosse, to betoken, that al
 the vertue & power he hath, is ta-
 ken by Christes death and passion,
 Is iij cometh

The vse and meaning

cometh at the last to take Chzistes person vpon him , saying in his name and power ouer the breade:

11. **This is my body. & ouer the wine:**
Matt. 26. **This is my bloude &c.** By whiche

Ioan. 3. **wordes no faithful man doubteth,**
but that Chzistes body and bloud
are made really present vnder the
forme of bread and wine. In token
of whiche beleeue the Priest lyfteth
vp the holy Sacrament , to put vs
in remembrance , how Chzist was
exalted vpon the Crosse for vs, and
the people adore with godly honor
the selfe body and bloud , whiche
dyled, & was shed for vs. And then
in wordes also the Priest beseecheth,
the said body and bloud of Chziste
being most acceptable to God , in
his owne nature, to be accepted al-

12.

13.

so of God in respect of the Church,
 which being yet sinful, aduentureth
 to handel & to offer suche preciousse
 gistes. And and the faithful soules
 are commended also vnto God, to
 the end no members of the Church
 may be omitted of y^e Church in the
 cōmon sacrifice which toucheth the
 whole body of the Church. And al
 this holy secret actiō is ended with
 the opē pronouncing of our Lordes
 praier by the seuē petitions, wher-
 of we may cal to minde the seven
 wordes or sayings which our Lord
 pronounced alone vpon the Crosse,
 ouer & bysides these secret prayers,
 wherein he cōmendeth to his father
 al the Patriarches, Prophets, iust
 men, & al y^e euer shalbe saued, wher-
 in
 ther

14.

15.

The vse and meaning

ther they were then bozne or no. for
signification of the whiche diuerse
states in the Church, for al whome
Christes body was broken & vered
vpō the crosse, the B. Sacramēt of
y^e Altar is brokē into thre partes,
and the kisse of peace being sent to
the faithfull that are present (whilest
they cal for mercie and peace at the
handes of the Lambe of God) the
whole Sacrifice is receaued either
by the priest alone, if none other be
prepared therevnto (as Christ vpon
the Crosse ended his owne sa-
crifice alone) or if others be ready,
they receaue also with the Priest,
euen as Christ at his supper gaue
his Sacrament to others also. For
as S. Cyprian saith, speaking of this
Sacrament, Passio est Domini sa-

16.

17.

18.

Lib. 1.
epist. 3.

crificiū quod offerimus. The sacrifice which we offer, is the passion of our Lord. that is to say, the substance which we offer, is the same, which suffered & rose againe from death.

And therefore although Christe made the sacrifice of his supper at the euening, to declare, that as wel the olde Sacramentes, as y^e world it selfe were now come to their latter ende: yet we offer in the morning, to shew, that we take hold of Christes resurrection also, and liue now in a newe state of grace.

And in dede the very receauing and consuming of the Sacrament by the faithfull is a resemblance also of Christes Ascension, wherein he was taken fro our sight into the heauens,

The vse and meaning

19.

20.

heauens, whence he sent the holy Ghost, euen as the Priest (hauing now ended the mysteries with the Collet of thanks geuing) blesteth the people, and departeth into the vestry whence he first came forth. Thus are the Obsecrations, the Orations, the Postulations & the geuing of thanks made, whereof

1. Tim. 2. S. Paule wrote vnto Timothee. And that according to the minde of S. Augustin, who there increating vpon the word Oratio, whiche in Breke signified votum a vowe, doubteth not to say, Vouentur omnia, quæ offeruntur Deo, maxime sancti Altaris Oblatio. al thinges are vowed which are offered vnto God, specially the Oblation of the
holy

1. Tim. 2.

August.
epist. 56.

holy Altar. where he nameth the Sacrament of Chriſtes ſupper, the oblation of the Altar, and expreſſy teacheth it to be offered and vowed vnto God. Vnto God, I ſay, and not (as the Proteſtantes teach) either by the people onely to the Prieſt, or by the Prieſt onely to the people. But he ſaith, Sancti Altaris oblatio maximè offertur Deo. The oblation or offering of the holy Altar, is moſt of al offered vnto God.

This may ſuffice for a brieſe inſtruction of the youth, concerning the moſt notable and daily Ceremonies of the Church, which who ſo deſpiſeth, he therein deſpiſeth the whole companie of Chriſtiāns, who from the Apoſtles time til this
hower

The vse and meaning

howeuer, haue vsed the said Ceremonies at the Seruice of God, as whereby the mind is prouoked to thincke of God, & of holy Saintes much more reuerently, then otherwise it would. God geue euery mā grace, not to be wise more then he ought, but to be humble, and rather to seeke what an vnknewē Ceremony meaneth, then to laugh at that which he knoweth not. For he that by suche contempt is ignorant, shal not be known of God, as the Apostle threatheth. And he that seeketh as he ought, shal find, as our Sauiour himselfe hath sayed.

Rom. 12.

1. Cor. 14.

Luc. 11.

FINIS.

G O D L Y
C O N T E M P L A T I O N S F O R
 the vnlearned,

Non est aliud Nomen



datum hominibus. Act. 4.

D. Basilus Homil. in 40. Martyres.

What Historie by hearsay
 reportes to the minde:
 The same the silent picture
 doth shew in like kinde.

✠ A. a. b. c. d. e. f. g. h. i. k.
l. m. n. o. p. q. r. s. t. v.
u. w. x. y. z. Et Amen.

✠ A. B. C. D. E. F. G. H. I.
K. L. M. N. O. P. Q. R.
S. T. U. X. Y. Z.

In the name of the Father, and
of the Sonne, and of the Holy
Ghost. Amen.

Our Lordes Prayer, or the
Pater noster.

DIA Father whiche art in
heauen, halowed by thy
name. Thy Kingdome
come. Thy wil be done in
earth as it is in heauen. Giue vs
this day our daily bread, And for-
give

giue vs our trespases as we fore
giue them that trespase against vs.
And suffer vs not to be lead into
tentation. But deliuer vs from
euil. Amen.

The Salutation of the Angel, or the
Aue Maria.

Hail Marie full of grace, our
Lord is with thee. Blessed
art thou among women,
and blessed is the fruit of
thy wombe, Christ Iesus.

The twelue Articles of the Faith,
or the Crede.

I Belcve in God the Father
almighty, the Creator of
heaven and earth. And in
Jesus Christ his only Sone
our

our Lorde. whiche was conceived
by the holy Ghost, borne of the
Virgin Marie. Suffred vnder
Ponce Pilate, was crucified, dead
and buryed. Descended into hel,
the thyrde day he rose againe from
death. He ascended into heauen,
and sitteth on the right hand of
God the Father almighty. From
thence he shal come to iudge the
quicke and deade. I beleue in
the holy Ghost, The holy Catho-
like Church, the Communion of
Saints. The forgeueneſſe of sinnes.
The resurrection of the body.
The life euerlasting. Amen.

F I N I S.

Certaine deuout and

Godly Petitions, com-
monly called,

IESVS PSALTER.

Non est aliud Nomen



datum hominibus. Act. 4.

There is none other name vnder heauen
giuen vnto men, in which we
must be saued. Act. 4.

ANTVERPIÆ.

Apud Iohan. Fowlerum. Anno. 1575.